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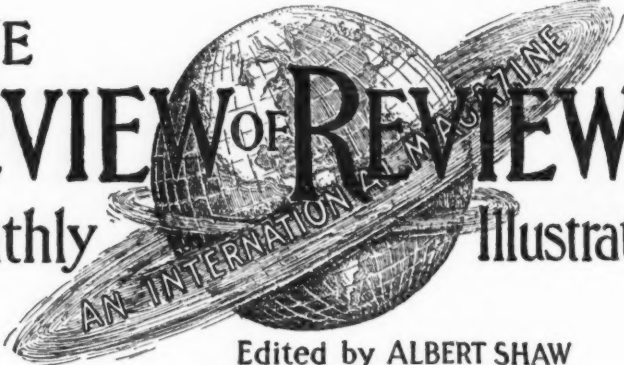
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Life and Education.

IN every American city there are a great many good people, sensible of imperfections in our social and political life, who, from motives more or less mixed perhaps, are willing to do something for the public good. A great deal of energy, time, and money is expended with benevolent intent, but, after all, the sum of what is accomplished is woefully out of proportion to our sympathies and to our perceptions of the need. It is a pity,

therefore, that effort should be wasted by being wrongly applied, or because different people or, sometimes, the right and left hands of the same person are working at cross purposes. Instances of misapplied effort will occur to everyone; let us consider for a moment one of the most obvious cases of cross purposes in two great interests. There are tens of thousands interested in the churches, and we are all supposed to be interested in politics. The expenditure in both cases is enormous, but, if we assume that the function of religious organizations includes helping people to lead clean and honest lives as well as indicating the means of ultimate salvation, we see at once a distressing lack of correspondence between the influences of religion on the one hand and of politics on the other. If we support churches for the health of souls, and at the same time sustain a morally degrading political system, we are showing an indifference to economy which should be shocking to the common sense of a civilized community.

It is not necessary to defend our supposition as to the purposes of religion, but in reference to politics we recognize an obligation to be more explicit. Almost any one asked to name the corner-stones of our political edifice would mention first general suffrage, and representation. He would very likely go on to talk about the purity of the ballot box, the right of all to participate directly or indirectly in government, the equality of all before the law, and the intelligence of the people as assured by our common schools. It is not our contention that there is anything morally degrading in these privileges and conditions. On the contrary, whatever we have that is bad comes from failure upon our part to insist upon them. We cannot deny the possession of general suffrage and representation, but it is easy to show that the maintenance of a strong and corrupt party organization goes far to nullify their advantages. If votes are bought either with money,

barrels of flour, or the expectation of favors, in so far as this occurs, the right of suffrage becomes a curse to the participants in the bargain. Whether it is done or not, and to what extent, we leave every one to judge for himself upon the information he possesses. As to representation, under our party rules, it begins with the election of delegates at the primaries. These delegates either make nominations or elect other delegates who make them, and the men who do not take part in choosing the first set of delegates are limited in their choice of representatives to the two or three sets of names that appear on the ballot at election day.

Undoubtedly we should go to the primaries and choose delegates, but as a rule we decline to use this opportunity, knowing very well that there is a little group of men who are sure to take it; and we know also what we think of these men who act for us, and what we believe are their reasons for doing so. We can estimate how much we think of the idea of representation—the second corner-stone—when we examine ourselves as to the amount of trouble and care we take about it. As for the purity of the ballot box, that depends upon the election laws, the way the assessors' lists are prepared and corrected, the way election officers are chosen, and the checks put upon them. We have already presented in *THE CITIZEN* a comparison of the election laws of Pennsylvania with those of other states. We shall only mention here that the assessors' lists in this state are prepared and corrected by one man in each division and that it is possible for all the election officers in a precinct to be of one party. This seems a little like putting a premium upon fraud. So long as public affairs are in the grip of what is called the machine, the right of all to participate in government becomes—in spite of theoretical arguments about the primaries—a mere abstraction, devoid of inspiration or practical value. Equality before the law has been more or less circumvented by making laws, with the assistance of a disciplined party organization for the particular benefit of special interests. Even our schools have suffered from the taint of selfishness and dis-

honesty which has infected other once-cherished institutions.

We submit that the demoralizing influences of corrupt practices in connection with the ballot box; a system of nominal representation which is not representative of the people but of the comparatively few who expect to find a personal gain in political activity; the withdrawal of the greater part of the voters from any authoritative political action except choosing among party nominees on election day; the buying by one means and another of legislation; and the contamination of the schools by bringing them within the sphere of party politics are all demoralizing influences which are sufficiently far reaching and effective to counterbalance a great part of all that is done by the churches, Sunday-schools, and all other agencies for inculcating morality. Those who support the latter and at the same time sustain a party organization which does not hesitate to hold its power by such abuses as are known of all to exist here and there in this country to-day, might with equal wisdom hire one man to shovel snow from the sidewalk for the benefit of foot passengers and another to shovel it back, that carriages may come up to the kerb.

To men who frankly prefer their personal interests to public morality we have nothing to say. But to all that large class of men and women who are giving of their time and means to assist education in the interest of righteousness and good citizenship we suggest that their sacrifices will be to a great extent futile until we have cleaner politics. A practical method of assisting to this end would be to refuse to give a penny to any political organization suspected of a corrupt use of money until we have a corrupt-practice act limiting the amount that can be expended for any election by candidates, their agents, or party; providing for a public accounting under oath for all money spent, and granting a seat, upon proof of violation of the law, to the opposing candidate having the largest number of votes. One great step in the way of improvement will be made this year if our

present legislature passes such a civil service law as that to which the Republican party is pledged through its leaders and the action of the Republican state convention. If this is followed by a remodeling of the election laws so as to bring them up to the standard of the best practice in other states, we shall indeed be in the way of political regeneration and may hope to see the time when with a rigid corrupt-practice act we shall be able to think of politics as a means of improvement instead of as a source of evil. It is a grave question also whether the whole system of granting state moneys to privately managed institutions ought not to be abolished as it has been in some other states. To secure an appropriation for a given charity an appeal has to be made to the men who dictate legislation. If, as is conceivable, these men are identified with those things in our politics which all good citizens deplore, we have another incongruity in the fact that our best citizens, who without compensation are managing charitable institutions, are brought into relations with party managers of such a character as to make an aggressive attitude against their short-comings at least in some measure embarrassing.

THE provision in the agreement about athletic contests between Harvard and Yale which stipulates that these contests, except those upon the water, shall take place upon the premises of the universities cannot fail to be gratifying to all true lovers of the universities and of clean amateur sport. Athletic grounds, not under the control of the college authorities, to which the public are admitted by tickets, purchasable by any comer, are not proper fields for the games of young men for whose conduct when representing the universities these institutions are responsible. No person who would be permitted upon a race track can be excluded, and the excitement of a great game, which has been discussed for weeks before in the newspapers, is sufficient to attract not only friends of the universities, but a large part of those to whom any "big sporting event" is a matter of importance—persons who bet freely and contribute to a total of excitement which makes the stake of the players too great for

the health of just those manly qualities the game is supposed to develop. Children who go away to weep because they lose a game of tennis or croquet are called babies, yet a renowned football team defeated sheds bitter tears with the sympathy of a continent. Football is supposed to teach control of the temper, but the outcome of the whole business has been an amount of rancorous feeling and talk on the part of faculties, students, and friends, not to mention the press, which has stirred up on the whole more bad temper than has ever been restrained by the discipline of the game. With public games on public fields has come besides over excitement an immense expenditure, greater than that for Bradley-Martin balls, and scarcely more justifiable. Universities that, by encouraging these athletic shows, induce the public to spend so much money that from \$30,000 to \$60,000 a year can be devoted in individual cases to training and providing for their teams, would seem to be contributing somewhat to the sort of extravagance which had better in this country be bridled than stimulated. With the progress of civilization the time may come when athletic contests between gentlemen will be regarded as matches which only concern themselves and their invited guests. Meanwhile, if the athletes are to be trained at the expense of that part of the public which is willing to pay to see the spectacle, would it not be better to take such money only from the friends of the universities—excluding "the fancy" and those to whom "the show" is the only inducement for contributing—by limiting the sale of tickets to persons whose names are sent in by some one connected with the universities represented. We are told that Roman gentlemen occasionally appeared in the arena for the entertainment of the populace but it does not appear that they charged spectators so much a head for the privilege of seeing them perform. We recognize that the universities have been in evidence before the multitude since foot-ball became what it has been lately as they never were before, yet it is a question whether, taking all in all, the notoriety that has been obtained by this means has really helped the cause of higher education.

Mr. Graham Wallas's Visit to America.

Mr. Graham Wallas was in the United States about two months. In that time he delivered forty-three University Extension lectures. He was present at several receptions, meeting many people interested in education and the larger aspects of politics. He attended a session of the Philadelphia Board of Education, visited the Girls' Normal School, the Boys' Manual Training High School, the School of Industrial Art, the Deaf and Dumb Asylum, and some of the grade schools. He spoke at Bryn Mawr, at the College Settlement, at schools, also before the Civic Club and the Ethical Society. He met for mutually instructive conversation a large number of persons who wished to compare notes about English and American practice. He lectured in Baltimore, where his audience included among regular attendants the mayor of the city, and many others working either practically or as students in the field of municipal government; in Brooklyn and Camden; and at Fifteenth and Chestnut streets, Germantown, and Kensington, in Philadelphia. He visited New York, speaking to the school commissioners and the school superintendents; and Boston, where he made addresses at the Twentieth Century Club, and at the South End College Settlement. February 16 he visited a number of voting booths in Philadelphia, to study our manner of holding an election, even penetrating to the fourth ward and hearing from Squire McMullin's own lips something of practical methods. He brought from England a considerable quantity of printed matter, which he gave freely to people whom he thought could use it, and he carried away a packing case full of documents for use in the London School Board, and his School of Economics. Before leaving Philadelphia he expressed the opinion that the seven weeks spent in this city was perhaps the one period of his life which he would have been most sorry to have lost. Yet, being a careful student, he disclaims a right to generalize from what he has seen, heard, and read in his short visit. Nevertheless, it was impossible for so keen an observer and so quick a thinker, not to throw out many suggestions of the sort that would naturally occur to a trained investigator in coming in contact for the first time with unfamiliar conditions. Mr. Wallas has gracefully acknowledged the debt incurred in his American experience, and we do not doubt that he has repaid it in stimulating many of those who have come in contact with him by indicating new points of view and new methods of analysis. He has presented the history of certain institutions of his own

country and of recent progress in its chief city in a way that cannot but afford encouragement to all who look forward to the remedy of evils which we recognize as existing among us to-day as they existed in more flagrant forms, perhaps, in the England of a few decades ago—evils which appeared so monstrous, when magnified by the fruit they bore in the Crimean war that as a measure of self-preservation they were to a great extent stamped out.

Mr. Wallas's audiences, especially in Philadelphia, have not been large compared with those which sat under Professor Moulton and Mr. Shaw, but they have been quite up to the average University Extension audiences in England. Indeed Mr. Wallas is an advocate of the kind of University Extension work which deals with comparatively small numbers and carries the study of one subject on continuously for, say, a year, in ten session courses. This is rather the character of the work he has lately been doing in England, and he has left some notes relative to its adoption here. We trust that the time is near at hand when something of the kind may be done; but without endowment it is difficult to meet the cost of possibly three times as much teaching with one-third as many students to bear the expense. There may be a few people in every neighborhood, occupied about other things during the day, who would like to study a special subject continuously for a year or more in their evening time, but so serious an interest in any one topic is among us rarely denied gratification, because our colleges and universities make the way extremely easy for students having a really earnest purpose. The number in any one of our communities in whom the desire to specialize is strong, who are fit for such work, yet cannot get college instruction, must be very limited and so scattered as to make the formation of classes difficult. From a population which has been poorly supplied with free libraries it is hardly reasonable to expect to recruit at a moment's notice classes of close and specializing students. One of the greatest services of University Extension as we have it has been to make people read real literature, history, and solid books of other kinds. Some of the fruits of this reading will be the creation of a demand for libraries and a general desire to go further in education. The universities will be sought by a proportionally larger number, and the evening study of busy people will become more systematic and more serious. University Extension is only a matter of six years in the United States; and—as a writer with a new method and style must create, we are told,

a taste for his product—so University Extension must not expect to make hard-working students in large numbers until it has created a desire for study. When the time comes that busy people—too occupied in winning the essential things of life for university careers—demand long special courses of study, we are confident that the want will be supplied. Meanwhile it should be remembered that University Extension lectures have other functions besides opportunities for hard study. They are for many a blessed relief from too limited habits of mind; they introduce new and healthy pleasures, and start new and wholesome trains of thought; they bring to many a poorly nourished mind a sort of fertilization which gives new vigor, with new ideals of conduct and new relations with the great and interesting world outside the narrow limits of immediate personal interests.

International Law and Cuba.

While I am not sure that anything new can be said upon the Cuban question, I have consented to write about it because some important considerations are persistently ignored or overlooked by a certain class of writers. If we may judge by the votes of congressmen and by newspaper utterances, fully three-fourths of the American people believe that the United States should in some way help Cuba. The other fourth of the population is either indifferent, or is trying to prove that we have no right to interfere with Cuban affairs, that Spain will whip us and destroy our commerce and coast cities if we do, and that the pro-Cuban sentiment here is blind jingoism without basis in fact, law, or reason. It may be possible that Spain can defeat us on the sea, but that is not a question we need consider when making up our mind as to whether we ought to fight. That we might get thrashed, and that we might lose many million dollars' worth of property, are considerations to make us cautious and circumspect, but to hold them a sufficient reason for the avoidance of justifiable war would be a confession of mercenary cowardice. The vital question with regard to Cuba is: Under international law does the situation in Cuba call for action of any sort on the part of the United States?

That question cannot be wisely answered by any man who does not know what the situation in Cuba is. President Cleveland and Secretary Olney probably know as much about it as anybody else in the country, and it may be presumed that they are acting wisely. I certainly have no desire to criticise them. They have trustworthy sources of information;

other people must rely upon the newspapers. Now I am inclined to believe that the man who relies upon the newspapers, and makes proper allowance for inconsistencies, for contradictions, and for the manifest bias of this or that correspondent, gets in the long run a fairly correct idea of the course of events in Cuba. There is nothing sharper than the competition among American newspapers. It won't let a lie see a second sun-rise if it is big enough to be worth running down. At any rate I shall assume that there is considerable truth in the Cuban newspaper correspondence, and on that basis, however hypothetical it may seem to some people, I hope to show that the people who are urging that something be done for Cuba are not necessarily mere sentimentalists crying out for a violation of the rules of international law.

It is commonly assumed by the advocates of a negative Cuba policy toward Cuba that international law prescribes definite rules for action in such a case, definite conditions which must exist before any step can be taken. In their minds precedent appears to be the all important basis of the law. As a matter of fact international law is founded upon reason as well as upon precedent. It consists, as Wheaton says, of "those rules of conduct which reason deduces as consonant to justice, from the nature of the society existing among independent nations; with such definitions and modifications as may be established by general consent." Or, as Professor Cairns says, it is the "formal expression of the public opinion of the civilized world respecting the rules of conduct which ought to govern the relations of independent nations." Evidently international law, like the municipal law, is founded upon the intellectual convictions of mankind, and its only sanction is the public opinion of the civilized world. Modifications of the law, therefore, may arise out of new conditions to which rules already established are inapplicable, or out of changes in public opinion due to the moral, intellectual, and industrial progress of the world. In this view as to the growth of international law there is substantial agreement among the authorities. The question of the future progress of international law, says Woolsey, "resolves itself into the broader one, whether true civilization built on sound morality and religion is destined to advance or to decline."

It is possible that all our international rights and duties in the case of Cuba are adequately determined by precedent and by the existing rules of the law of nations, yet it is none the less true that those writers who insist that precedent renders our inaction imperative are ignoring a most important half of the question.

They oppose the concession of belligerency on the ground that no public war in the international sense exists, and that such concession is not necessary for the protection of our interests. The technical definition of a "public war in the international sense" puts it within the power of Spain to keep the struggle forever out of the category of war, for among the conditions technically essential to public war are held to be the use of flags of truce, the exchange of prisoners, and the treatment of captured insurgents as prisoners of war. These are humane customs of war which Spain does not appear likely to adopt. Furthermore, it is claimed that recognition of belligerency is not justified because Cuban ports are not blockaded, and the rebels have no armed cruisers on the high seas; yet the United States is already suffering much of the loss and annoyance that would be imposed by the existence of these two technical conditions of a public war, for our commerce with Cuba has been destroyed as effectively as if by a blockade, and our merchant vessels are subjected to the indignity of capture, detention, and search.

As a matter of law, however, it is not necessary that any definitely prescribed conditions shall exist before a neutral nation may be justified in the recognition of insurgent belligerency. As Dana says in his edition of Wheaton: "If all these elements exist [*i. e.*, blockades, exchange of prisoners, exercise of the right of search, etc.], the condition of things is undoubtedly war; and it may be war before they are all ripened into activity."

Recognition of belligerency, according to the law of nations, must be conceded to insurgents, not for their benefit, but for the protection of the interests of the neutral nation. Its motive is pure self-interest. Do the rights and interests of the United States require the recognition of the Cuban insurgents? Will those rights and interests be better protected by a declaration of neutrality, the United States refusing to aid either Spain or Cuba, and holding each responsible for its acts; or by a continuance of the *status quo*, the United States denying that the rebels have either rights or responsibilities, and endeavoring to prevent its citizens from giving them aid or succor of any sort? That is the vital question, and the answer to it determines whether recognition of belligerency is justifiable or not. Belligerency ought not to be conceded as a mark of sympathy with the rebel cause. Reason and precedent both condemn such procedure. We have in treaties given solemn pledge to deal with Spain as with a friend, and we certainly have no right to seek to injure her by indirection. However great our

desire to assist the Cuban cause, we cannot afford to let it influence our decision with regard to the recognition of belligerency. Will belligerency help us? That is the only question we ought to consider. If we wish to help Cuba and believe that we ought to do it, there is another policy open to us, a manly and straightforward policy which the enlightened public opinion of Christendom will approve. If we wish merely to guard our own interests and believe that can best be done by the concession of belligerency, we certainly have a right to make that concession, even though all the elements essential to public war have not yet "ripened into maturity."

That a nation is a moral personality, subject to the law of moral obligation, is a truism in political science, and is fully recognized by all text-book writers upon international law. The obligation resting upon nations is as broad as that resting upon individuals. No man likes to interfere in the affairs of his neighbor. That is a very delicate matter. Yet if one's neighbor is treating weak and helpless persons with flagrant injustice and inhumanity, interference may become a positive duty. Likewise the state, as a moral being, "is bound," as Woolsey says, "to aid in maintaining justice even outside of its own sphere, if this aid can be so rendered as to violate no higher and more permanent rules of justice." In other words, it is the duty of the state to interfere in the affairs of other states to prevent injustice if such interference is reasonably certain to advance the welfare of humanity.

That interference on the score of humanity is justifiable, although only in extreme cases, is an established principle of international law. The rescue of Greece from Mohammedan savagery in 1827 is the most familiar precedent. England first recognized the belligerency of the Greeks on the ground that such action was demanded by the general interests of Europe. Later Great Britain, France, and Russia interposed with force, and the independence of Greece was established and recognized. Dr. Wheaton, in his 'International Law,' after discussing several cases of interference on the score of religion or humanity, remarks concerning the case of Greece: "Still more justifiable was the interference of the Christian powers of Europe to rescue a whole nation, not merely from religious persecution, but from the cruel alternative of being transported from their native land, or exterminated by their merciless oppressors. The rights of human nature wantonly outraged by this cruel warfare, prosecuted for six years against a civilized and Christian people, to whose ancestors

mankind are so largely indebted for the blessings of arts and letters, were but tardily and imperfectly vindicated."

In my opinion that is the kind of sentence which some future great expounder of the law of nations will dictate not many years hence with reference to the intervention of the United States on behalf of Cuba. But that is only an opinion. I cite the principle of interference on the score of humanity merely because it is so persistently ignored by the writers favoring non-recognition and non-interference. They argue as if the United States had merely to consider its material, its immediate financial and commercial interests. Since a change of policy would probably provoke Spain to a declaration of war, it is easy to show that our present losses on account of the insurrection are insignificant in comparison with the results of a war with Spain. Besides, isn't half the population of Cuba black? Why should we fight for a lot of negroes incapable of self-government? What this country wants is peace, good times, rising prices, and a vindication of the gold standard.

That is the spirit in which argued the copperheads in 1861 and the Tories in 1776. Its first manifestation is recorded in the question, "Am I my brother's keeper?"

I cannot take the space to discuss the facts. Those in sufficient quantity the reader can find in the President's message, in the report of the Secretary of State, and, if he knows how to read them, in the newspapers. I have aimed simply to show the light in which our government must examine the facts when deciding upon its duty toward its own citizens and toward the human beings in the island of Cuba. We cannot recognize the insurgents because we pity them, or because we believe their cause noble, or because we don't like Spain and deem her institutions an anachronism. But if our own interests demand the observance of strict neutrality between the combatants, because our own citizens are being drawn into the conflict, because the lives and property of American citizens are concerned, because Spain is bankrupt, because the issue of the war is doubtful and we would hold the insurgents responsible for our losses within the large territory they control, then the concession of belligerency is justifiable. But this is a purely selfish step and we must not let our judgment be influenced by the fact that our action may give new heart to the Cuban cause.

On the other hand, if we are convinced that the war is needlessly inhuman, that Spain has demonstrated her incapacity to rule the island, that in the future as in the past each new generation will bring a new revolt, that women are the victims of atrocity,

that children are starved, that extermination of the natives can alone end the war and that Spain is bent on that policy, then in the name of humanity it is our right and duty to interfere and demand of Spain that she give to the island the form of government which its people desire. But here our action must be entirely unselfish. We get no right of interference from any desire to take Cuba into the union, nor from the fact that the Cubans are fighting for a cause that is dear to us. Interference on such score, besides setting up a precedent that might annoy us in the future, would doubtless fail of the world's approval. Sympathy, indeed, would be the motive of our policy; sympathy, not with the Cuban cause, but with outraged humanity.

JOSEPH FRENCH JOHNSON.

University of Pennsylvania.

Prize Essay, Subject: Saintsbury's 'Thoughts on Republics.'

Mr. Saintsbury asks, though he does not directly answer the question, "What is a Republic?", and he would have us believe that it is a state which has substituted the tyranny of the majority for the tyranny of a monarch. I will offer the definition of Madison, practically agreed to by Sir Henry Maine: "A republic is a commonwealth saved from disorder by representative government." A pure democracy offers no check upon the power of the majority or of warring factions, but there are many restrictions upon both in government by representation. What these restraining influences are will be considered later, but first it may be well to ask, What is the basis of authority in any state? Is not a king as dependent as a president upon the support of his people? If autocratic rule does not rest upon military force alone it must rest upon the acquiescence if not the approval of a majority of its subjects.

The clan system is the prototype of all paternal government. The early political life of a people is always regulated by obedience to the head of their tribe or clan or nation. He retains this power just so long as such obedience is rendered to him willingly or fearfully, from affection or from religious awe. As society emerges from its more primitive forms, public opinion becomes a more active force, which questions the unbounded rights and despotic acts of the monarch. When his deeds

¹ Essay taking the first of three prizes, offered by THE CITIZEN for best essays in answer to Professor Saintsbury's 'Thoughts on Republics,' competition open to University Extension students. The judges were Rev. W. Hudson Shaw, Oxford, and Mr. Edwin D. Mead, editor of *The New England Magazine*.

no longer seem to a majority of his subjects to have the sanction of divine authority or the force of inviolable custom, the state has already entered upon an era of revolution. Discontent may slumber in the hearts and minds of the people for a generation, but revolution will surely come. The history of England is the record of one liberty after another snatched from the hand of the king by a demand of greater or less popular force. Magna Charta, the House of Commons, the liberties of Parliament, the Bill of Rights, and Act of Toleration are all the fruits of revolution. The infamous government of many Oriental countries is possible because the people submit to it, from habits of obedience, from religious instinct, from abject fear, from hopelessness of any improvement. The Czar of Russia is still the "Father God" to vast numbers of his people—the supreme and final authority. If a time comes when "Siberia" is no longer an adequate solution of the problem of Nihilism, history may repeat itself in Russia.

Many reasons may secure an autocrat temporary obedience: a nation weakened by misgovernment or exhausted by war may pay willing allegiance to a strong king, or may accept an absolute monarchy, as the harassed people of France did in the seventeenth century to escape from the feudal power they dreaded more than the royal; but all such governments exist by grace of the people and endure with their consent. An Elizabeth may hold unquestioned sway because she commands the real loyalty of her subjects, but a Charles I. may go to the block through his attempts to exercise the same autocratic power. A Louis XIV., with boundless self-confidence and energy, truly saying "I am the state," may maintain his people's belief in his divineright to ruin them, but his reign raises questions in many minds, questions that remain unanswered and but gather force with time, until his posterity reap in revolution the seed he sowed in absolutism. The education and discussion Louis XIV. encouraged in the Third Estate were the forces destined to overthrow the monarchy he established; for government by discussion, to borrow Walter Bagehot's phrase, is the death-blow of autocratic rule. Subjects freely argued about by the people, judged by them favorably or adversely, can never again be relegated to that atmosphere of sacred seclusion and isolation in which the traditions of boundless power and divine right are nourished. Free discussion in all history is a forerunner of the effort of a people after greater liberty; it presages change and progress; it inspires and is still inspiring all mankind by its lessons of

toleration and of peace. Whether in Athens, Rome, or the Italian cities, it spreads in countless streams of life—with influences endless in effect.

Government by discussion is not confined to republics; but it could not exist in an absolute monarchy, and for the constitutional variety Mr. Saintsbury has no love. With Carlyle he pines for the most logical form of autocratic rule where the sovereign is subject to no legal restraints and can do no legal wrong. It would be hard to show that even the unchecked power of the majority could do more harm than this doctrine of the infallibility of the king has done. A Bill of Rights can limit the power of numbers as well as the power of the monarch, and in our own country there are other restrictions upon the majority, the thought of whose possible tyranny came with the force of fear to the framers of our constitution, as is shown in that remarkable series of state-papers—'The Federalist.'

(1) The people themselves are not organized to transact public business, as in Athens. (2) There are three political bodies, independent yet mutually restraining one another, no one of which has unlimited power or can render its decision without certain legal formalities, and (3) The law is a non-political authority to which every office-holder is amenable and which constitutes the final court of appeal. The dignity of the judiciary, the popular respect for law in the United States, and the absolute refusal of the Supreme Court to interfere in party-questions, together with the difficulty of passing a constitutional amendment, unite to justify the wisdom of our early jurists in preventing the efforts of a single party to sweep all before it.

If dwellers in republics escape the tyranny of the majority, they are next confronted, according to Mr. Saintsbury, with the "disgusting vices" by the appeal to which we are asked to believe the republic lives. Unfortunately, greed, the gambling instinct, and vanity are not confined to one form of government but flourish in most lands in the immortal principle voiced by an American philosopher that there is "most generally a heap of human nature in man." No hungry horde of office-seekers present a less attractive picture than the fawners and sycophants who are as truly the fungi of a monarchy as the spoils-hunters are of a republic. It was under an absolutism, real enough not to endanger the "argumentative buttresses", that Spenser thus described the courtier's lot:

"To fret thy soul with crosses and with cares,
To eat thy heart, through comfortless despairs,
To fawn, to crouch, to wait, to ride, to run,
To spend, to give, to wait, to be undone."

Even patronage in office, that most objectionable parasite, is not American or even republican in origin. Louis XIV. and Sir Robert Walpole were its earlier advocates. The United States is attempting to lessen its evil influences by civil-service reform; but disregarding this and considering republican corruption at its worst, it should not be forgotten that there is another form of bribery as direct and fatal, if more subtle, than rewarding partisans with offices supported by taxation, and that is legislating property away from one class to bestow it upon another; the latter is the vice of aristocratic governments where what Bentham calls "sinister influences" operate unjustly in favor of the military, courtly, and official classes.

To use Mr. Saintsbury's figure "the monarchy always plays the game." Yes, it plays it to the bitter end. The people cannot refuse the hands dealt to them, though the king can choose the cards he pleases and set the stakes for the people and for himself. He is judge, referee, and stake-holder, and by his decision all must abide. To appeal from it is revolution.

If it be true that the republican official is more apt to misuse his power than a monarch (and to say that "Republic spells corruption" is not to prove this), it is also true that he possesses it for a briefer period and that his evil deeds and incapacity are in his own person and end with him. They are not transmitted to his posterity, and he is saved from that large class of sins men are wont to commit for their offspring. No more disastrous political crimes are recorded by history than those whose purpose was to found a dynasty, to increase the glory of a family, or to transmit a vaster realm to a successor.

The motives of caprice, desire, and prejudice are more powerful in a monarchy. The love affairs of Henry VIII., the bigotry of Madame de Maintenon, the intrigues of Sarah Jennings, the obstinacy of George III. may affect national policy for years. The vanity of a mistress, the jealousy of a queen, the ambition or revenge of a minister, either may be the force which decides a political question, elevates a new favorite, or sends a distinguished subject to death. It is comforting to think that all thus sent were sustained by that complete acquiescence in the judgment of their sovereign which Mr. Saintsbury is sure they felt.

Royal wars are more often actuated by vanity, ambition, or desire for personal glory and aggrandizement than are republican struggles. "La gloire!" is the battle-cry of emperors and princes, "Duty" the watchword of humbler leaders. The advance of the modern world toward universal peace has

gone side by side with the growth of republican institutions. The victories of a king, splendid with military and regal pomp, contrasted with the less alluring republican triumphs, mainly industrial and commercial, come to mind as one reads Mr. Saintsbury's statement that government by the people has gained favor because the monarchy is "humdrum and uninteresting." Shades of Versailles and Whitehall defend us! The purple and ermine of royalty, the uniforms and orders of courtly officials, the splendor and ceremony of court-life, appeal far more to the imagination than the simplicity of republican functions with undecorated and commonplace figures in the chief place. "The divinity which doth hedge a king" is made visible to mortal eyes in the magnificence of the court. No such divinity surrounds plain Mr. President, be he never so noble, so brave, or so wise.

"But the monarchy," says Mr. Saintsbury, again, "is safe." It is always easier to determine the direction of a body when it is acted upon by one force alone. If there are several forces they must be carefully estimated and their resultant worked out before the course of the body can be determined. If a king were always a high-minded, unselfish ruler it might indeed be safer to entrust a nation to his force alone, but he is assailed by all the vices common to men, and to many of them his position renders him most vulnerable. Remembering this, many have deemed safer the republic's balance of various forces, and to their resultant have committed the state.

The monarchy fails to keep the allegiance of the modern world, Mr. Saintsbury further claims, because it appeals to reason alone. But Mr. Bagehot says "So long as the human heart is strong and the human reason weak, Royalty will be strong because it appeals to diffused feeling and republics weak because they appeal to the understanding." "Who shall decide where doctors disagree?" The monarchy is real, tangible, visible; its form and ceremony are dear to the average human being. The power of the people is a much more vague, unimaginable something, hard for an uneducated citizen to grasp. This is well illustrated in England where the shadowy power which sits on the throne is more real to many of the people to-day than the cabinet and Parliament which have long been the true rulers.

No doctrine has been more abused than that of the sovereignty of the people. It is the catchword of the demagogue, the scream of the walking delegate, the pet appeal to the galleries in all political oratory. We may forget that it has also been the inspiration of

political progress and of all struggle for liberty—that devoted souls have toiled and suffered for it, and that it is a sacred thought to many wise and noble hearts to-day. There is perhaps a desire to be thought as good as the best from a political standpoint which is base and selfish, but there is also a passion for equality which is manly and right; it promotes self-reliance and laudable ambition; in all history it has brought together men of warring creeds, of differing social habitude, and of varying culture to unite for the common good. The egotism of the possessor of lately acquired equality may offend us, but let it be atoned for by his righteous pride in the nation which has bestowed this dignity upon him, by his genuine interest in the welfare of a land which has given him new opportunities for himself and blessed hope for his children.

Mr. Saintsbury's final statement that a monarchy develops the passion of loyalty is a truth we do not wish to deny or forget. We claim as our universal human heritage that heroism which has illumined many a dark page of history with some noble deed of devotion to a king—devotion alas! not always rewarded. We thrill in recalling Sir Ralph Percy's "I have kept the bird in my bosom," but the dying Strafford's "Put not your trust in princes" will echo as long.

In government by the people patriotism should take the place of personal loyalty. The whole land should claim the citizen's allegiance as fully as the king claims his subject's faith. "Vive la France!" should ring as nobly as "Vive le roi!"

"My country, 'tis of thee,
Land of the noble free,"

should be sung as heartily as "God save the King."

Pure patriotism is scarcely more common than true loyalty. But republican rolls are not without the names of Leander, the Gracchi, Francesco Ferrucci, and of others who chose "That grandest death—to die in vain for love of something noble."

The effort of all that is best in modern life is to develop such virtues "as rare as they are precious" in the individual citizen, an increasing regard for whose welfare has marked the political progress of society, which to-day seems so inevitably set toward republican forms that paternalism, pure and simple, is found only in the far East and in Russia.

If we believe that in the life of republics there is more growth for the individual, more opportunity for his progress, a stronger and more self-reliant race begotten—if with Plato and Socrates, Milton, and Vane, with Jeffer-

son, Washington, and Hamilton we believe that there is greater freedom for all under representative government than under absolute authority—then we can only say with Montesquieu: "Whatever be the price of this glorious liberty we must be content to pay it to heaven."

ELIZABETH C. BIRNEY.

Movements in English Education.

II.

HOME AND SCHOOL.

Nobody can bore a victim more relentlessly than an educational faddist, and Dr. Johnson must have fallen into the hands of one of these tormentors when he allowed the expression to escape him, "I hate by-roads in education. Education is as well known, and has long been as well known as ever it can be." The emphatic old doctor little foresaw that his testy epigram would be read by a generation which looks back on the intervening work of Pestalozzi, of Herbart, and of Froebel, not to mention the names of the pioneers of modern educational reform. It would have been better for the great talker's reputation if Dr. Burney had forgotten the anecdote or Boswell had omitted to record it. Jean Paul was much nearer the truth when he said, "Ueber erziehung schreiben, heisst, beinahe ueber alles einmal schreiben."

"The teacher's strength depends on his method," said Diesterweg, and it is to questions of method that our teachers, and many of the administrators in their wake, are more and more turning their attention. "Die Lehrmethode ist ebenso wichtig wie der Lehrstoff; das Wie ebenso wichtig wie das Was." To German thinkers and German teachers, however, is it chiefly due that this truth has been pressed to the front and its significance established in regard to the reorganization of the elementary school. But it would be misleading to say that English educators have troubled themselves only with problems of administration. True as it is that both in England and in France questions of organization occupy a more prominent place in educational literature than they do in Germany, we must not forget that the organization of school systems almost necessarily involves assumptions and debate about the subject-matter, and in a lesser degree about the methods, of teaching. But the changes of English opinion on what may be called the pedagogical, as distinguished from the administrative, problems of education have never been systematically traced. The work, whenever it is taken in hand, will be a difficult one, because the development of our

pedagogical theory will have to be deduced from the changes in our administrative policy, with which it is intertwined. The Englishman, as a rule, thinks and writes in the concrete, the German in the abstract. Each habit has its advantages and its drawbacks. The one keeps too near to the facts and is too often tainted with compromise; the other is apt to stray too far from the facts and to lose itself in unrealities. In order to form a just comparison between the educational work and principles of the two nations, it is necessary to study both theory in the light of administration and administration in the light of theory.

But the science of education is becoming more complex. Every year adds to a literature already vast. The questions of national education continually grow more urgent, more difficult, more closely intermixed with vested interests and with considerations of public finance. Hence comes a tendency to specialize, a natural separation between the discussion of educational method and of educational machinery. From this separation there necessarily follows a certain filling up of vacant places in educational literature. The country which has excelled in abstract disquisition begins to turn its thoughts more seriously to problems of practical organization; that which has thought too exclusively in terms of practice and administration attempts to fortify itself on the side of theory. This reciprocal tendency is now very noticeable in the educational literature of Germany and England respectively. Each of the two countries has recently begun to realize, more vividly than before, what it can learn from the other in matters of educational science. When the process has gone a little further, the interdependence of the two sides of educational effort will be apparent to many who are still the too exclusive champions of one branch or the other.

"Back to Pestalozzi!" they are crying in Germany. We shall soon hear in England the password, "Back to Locke." Back, that is, not to a mechanical repetition of his doctrines, but to the consideration of the individual child, to the scientific study of the actual product of our schools, to an attempt to extend Locke's method of pedagogical analysis from the somewhat narrow sphere in which he himself applied it to the new and wider problems of the public elementary school.

As an illustration of this, it is interesting to find in the epistle dedicatory to Locke's 'Thoughts on Education' a sentence which might be taken as the motto of one of the most significant movements now discernible

in the English educational world. "The well-educating of their children," he writes, "is so much the duty and concern of parents, and the welfare and prosperity of the nation so much depends on it that every one should lay it to heart, and, after having well examined and distinguished what fancy, custom, or reason advises in the case, set his helping hand to promote everywhere that way of training up youth, with regard to their several conditions, which is the easiest, shortest and likeliest to produce virtuous, useful and able men in their distinct callings." In other words, parents cannot divest themselves of their responsibilities by paying their education rate or their schoolmaster's bill. They, too, must give thought and study to their task, which, without knowledge, training, and counsel on their part, cannot be properly discharged. "Die erziehung," as Herbart said, "ist sache der Familie; von der geht sie aus und dahin kehrt sie grösenteils zurück."

The Parents' National Educational Union is only one of several societies which are addressing themselves to the more scientific study of educational questions, but, as the most widely extended of these new associations, it may be taken as a type. Its objects are:

- (1) To assist parents of all classes to understand the best principles and methods of education in all its aspects, and especially in those which concern the formation of habits and character.
- (2) To create a better public opinion on the subject of the training of children, and, with this object in view, to collect and make known the best information and experience on the subject.
- (3) To afford to parents opportunities for co-operation and consultation, so that the wisdom and experience of each may be made profitable to all.
- (4) To stimulate their enthusiasm through the sympathy of numbers acting together.
- (5) To secure greater unity and continuity of education by harmonizing home and school training.

Its central principles, to which all local branches of the society are pledged, are (1) That a religious basis of work be maintained. (2) That the series of addresses and other means employed by the Union shall be so arranged as to deal with education under the following heads: (a) Physical, (b) mental, (c) moral and spiritual. (3) That arrangements concerning lectures, etc., be made with a view to the convenience of fathers as well as of mothers. (4) That the work of the Union be arranged to help parents of all classes.

The agencies by which it carries on its work are monthly lectures, training courses both

for parents and teachers, special classes for children in various subjects, the circulation of educational books from a central library, the maintenance of a training home for governesses and the publication of a monthly magazine—*The Parent's Review*. It will be observed that its work is at present confined to a province of education which is not directly connected with the public elementary school, but its very success will compel it to extend its labors over a wider field. Already it has established a considerable number of local branches in different parts of the country. A more detailed description of its work does not fall within the scope of this article, but any one desiring to know more about the society could doubtless obtain information by writing to the secretary at No. 28 Victoria Street, London, S. W.

Biological science has deeply affected our conception of education, and thousands of people who have never opened a treatise on biology are now under the influence of its discoveries. One result of this change is that the importance of the earlier years in a child's life is becoming more vividly understood. Aptitude, habit, character largely depend on the first years of early training. These, however, must be passed at home or, if at school, in classes which should be closely in connection with home life. "Die Wohnstube," as Pestalozzi, was never weary of saying, "ist die Realschule der Menschheit. Der Grund zu einem weisen und unweisen Leben wird in der Wohnstube gelegt."

This is the second movement in the history of English education for the closer study of the form and method of early training. The first sprang from the influence of Locke. It ended in a divorce between home and school. Home training was developed to an extent which, in the case of children of wealthier parents at any rate, caused many of them to be deprived of the benefits of school life, and the schools to be weakened by the absence of many who would have been their best pupils. Against this exaggerated tendency there was the inevitable reaction, and many parents still agree with the late Judge Denman in thinking that "if boys go to school they become sad dogs, but if they stay at home they remain poor devils." The new movement, profiting by experience, bids fair to escape the blunder which ruined the older one. Its aim is to make home and school work together, by training parents to regulate home teaching in such a way as to lead up to school, and so to use their influence as to compel the school to carry forward the intellectual and moral discipline successfully begun at home.

X.

TWO UNIVERSITIES.

Many answers have been given to the question, "What is a university?" "To one the university is 'a collection of books'; to another it is 'a place where nothing useful is taught'; to another it is 'a combination of four faculties'; to another it is an 'institution where anybody may learn anything'; to another it is a group of educational establishments under one governing board; to another it is an authority for the bestowal of degrees; to many others it is only a more stately synonym for colleges."

What universities are becoming has been discussed by President Gilman, of Johns Hopkins, in an article from which the preceding paragraph has been quoted, 'The Future of American Colleges and Universities,' in *The Atlantic Monthly* for August of the past year. Leaving abstruse questions of the being and becoming, it is not difficult to learn something of the doings of universities from two recently published statements, which he who runs may read, namely: 'University of Pennsylvania. Annual Report of the Provost to the Board of Trustees to September 1, 1896, including the Report of the Acting Provost from June 9, 1894,' and 'Annual Reports of the President and Treasurer of Harvard College, 1895-96.'

It is, perhaps, true that university learning and popular life have seldom been closer together than at the present time in the United States, where the business man becomes the university president, the professor becomes the legislator and diplomat, and where university trained men are found here, there, and everywhere in active daily life. Nevertheless there is yet observable a tendency upon the part of some universities to overrate the value of original research and, under-rating the value of the presentation of learning to society, to sneer at the people and the "popular." Some colleges foster an equally harmful tendency toward forming a caste of college-bred persons with especial traditions and customs different from, and incompatible with, the habits of the work-a-day world. One is gratified, in opening its report, to learn that the University of Pennsylvania appreciates "that in becoming a learned scholar it is impossible that one should neglect to become at the same time a good citizen and a Christian gentleman," and one is stimulated to inquire further into the 248 paged account of that institution's methods of endeavoring to reach its double aim of "communicating knowledge already attained and of increasing our store by research."

New universities, which we are accustomed to see built in a day, are able by consideration at once to select and adopt the most improved and perfectly adapted methods of organization and administration. In an institution whose methods have been integrated by a hundred years and more of habit, the matter is by no means so simple. What may seem to be comparatively small advances toward more perfect adaptation to modern needs are often attained only after long and vigorous effort. Hence, more than a little to be commended is the tendency of the University of Pennsylvania toward centralization in the organization and administration of its affairs as this is manifested in uniting the various departments by the formation of a representative Board of Deans, the adjustment of the financial relations of the Law, Medical, and Dental Departments, the complete severance of the interests of instruction and finance, and the constitution of an Academic Council, a body of some power representing the various interests of the College.

Of the 2632 students of the University who receive instruction from 251 teachers of various grades, 1925 are from Pennsylvania, 613 from forty-three other states and territories, and 94 from foreign countries. It is probable, now that the University has arranged boarding and lodging accommodations, that the desire to have larger numbers of students from a distance will be gratified. In '95-'96, free tuition was given 308 students,

190 of them Philadelphians. "In direct return for donations from the citizens of Philadelphia the University has thus been annually giving back to the city in this way a sum of money which would represent the interest at 4 per cent upon over \$600,000."

That a large number of teachers of public schools—181 in '95-'96—who have not had and cannot have regular collegiate training, have availed themselves of certain courses opened to them by the University, cannot but have a definite beneficial influence upon the schools of the city; an influence similar, perhaps, to that exerted throughout New England by the Harvard Summer School. The thoughtful words of the Provost, as well as those of President Eliot, upon the importance of the training of teachers, deserve to be quoted in full. The University, recognizing the need of persons who, with ability to appreciate the most advanced work of investigators, will devote themselves to interpreting this to the people, most wisely directs many of its advanced students toward teaching and does not attempt to make original investigators of all the persons in its Graduate Department. So far, also, as it is possible to judge from a report, the University in directing its work for graduate students allows a reasonable amount of freedom, and thus avoids that other error of so rigidly insisting upon certain fixed requirements that the advanced student is forced to do work for which he is unsuited, while his real abilities are forced to remain unexercised.

By abolishing the admission to the College, upon certificate, without examination, of students from private schools—public school certificates are still accepted—and by stricter discipline in entrance and later examinations, the standard of work has been raised, the number of regular students increased, and the number of irregular and special students decreased. It is interesting to know, upon the Provost's authority, that, contrary to general opinion and newspaper statement, the "scholastic record of college members of the various university athletic teams is distinctly higher than that of the student body as a whole," and that "the record of students who belong to dramatic and musical organizations is about up to the average level." It is strange that there were less than half as many women in the University in '95-'96 as in '94-'95 and that the proportion of these who were conditioned grew from 22 to 25 per cent, while at Harvard, in the past year, Radcliffe has doubled its number of students, and the proportion of distinguished students is there much higher than in Harvard College, the examinations for degrees being precisely alike in the two institutions.

Adding to the eighteen years and six months and eighteen years and seven months which were the average ages of Freshmen entering the University in 1894 and 1895, a college course of four years and a technical or professional course of equal length, it is evident that the training of a professional man will occupy him until he is twenty-six years of age, and that he cannot begin to be established before he is thirty. That this is too late from every point of view is very evident, but the remedy for the matter seems hard to find. The Provost of the University suggests that it is in the reduction of the college course to three years; the writer agrees with the Dean of the College in thinking that better training preliminary to the college work would afford a solution. Harvard, leaning in opinion toward abbreviating the college course to three years, has been vigorously considering the question for half a dozen years but has, as yet, reached no final conclusion. Some institutions which adopted the three-years college course have, in the face of existing conditions, considered it advisable to return to the four-year plan.

It is a matter for some surprise as well as gratification, that upon lengthening the course in the Department of Medicine from three to four years, the attendance showed not a diminution but an increase. The fact that, of the 331 men entering the Department in 1895 but 39 were

college graduates, shows how necessary was this enlargement of the course and raising of the standard of admission. In 1897, the requirements for admission to the Department of Law will be the same as for admission into the College; in 1899, this will be true for the Department of Medicine. Noteworthy as is this advance, it does not yet approximate the ideal. The Harvard Divinity School and Law School now require, as does the Graduate School, candidates for admission to be graduates of colleges, and, after 1900, the same requirement will be made by the Harvard Medical School.

Turning to the very characteristic Harvard report, of 351 pages, it is found to contain many things of general and particular interest, ranging from discussions of over-training in athletics to the advantages of chapel services at which attendance is optional. No mention is made of the total number of students in the University, but one is scarcely prepared to learn that the total of 1772 men in the College is not equal to the number in attendance last year. Statements that student abuses, such as purloining books from the libraries, stealing advertising signs, and cheating in examinations, have become sufficiently serious to warrant severe action on the part of the university authorities, these do not make pleasant reading for those of us who have a reverence for "the way they do at old Harvard." The establishment of John Harvard Fellowships and Scholarships both without stipend, makes it no longer true that a man must be poor at Harvard to receive university recognition for good work; with the raising of the tuition fee in the Divinity School to the level of the fees charged in the other departments of the University, the eleemosynary feature in the education of candidates for the ministry is no longer exaggerated; the necessity of providing accommodations for some hundreds of students who remain at the University but for a single year, is an interesting indication of the growth of the migratory idea in American student life. The Harvard report is very exhaustive and minute. It repeats, unnecessarily perhaps, from its catalogue statements of all the courses of instruction given in the University; it includes many diagrams embodying statistics of popularity of studies, proportion of failures, and the like. Many pages are needed for mere mention of the activities of the Harvard astronomical observatories in two hemispheres, and to suggest something of the work of the numerous university expeditions into all parts of the world.

Turning again to the University of Pennsylvania, we find that within the past year every department but one has increased its number of students. The single exception to this increase, in the Department of Veterinary Medicine, is due, apparently, to financial depression in the agricultural classes, from which the Department draws many of its students, and to the diminution of the value of live stock, owing to the introduction of new methods of traction. The same influences have not been so largely felt at Harvard where the Veterinary school has recently established a free clinic. In Philadelphia, the Veterinary Hospital of the University, with its free public lectures upon the anatomy and care of animals, has been of much value.

Perhaps the most evident advances in the physical equipment of the University of Pennsylvania have been the building of the Flower Astronomical Observatory, of Howard Houston Hall—the new club house for university students, which is used by 1000 to 1500 persons daily—and of the dormitories and the dining hall. Less well known, although of greater direct value to the city and community, is the establishment of the Botanic Garden which, in one year, has supplied between 14,000 and 15,000 fresh specimens and 300 plants to the Girls' High School, and to various Grammar and Primary Schools throughout the city and state. The mutual aid experienced from the co-operation of the Arnold Arboretum, at Harvard, and the Boston city Park Commission, suggests the possibility of a similar arrangement in

Philadelphia. The technical contributions of the Wistar Institute of Anatomy and Biology to the advancement of knowledge, the expeditions and investigations of the Department of Archaeology and Paleontology, as well as its free lectures and open collections, greatly benefit the community both directly and indirectly; the value to Philadelphia of the University Hospital is too well known to need mention. Thirty-four pages of bibliography in the report evidence much literary work on the part of those who are, or have been, connected with the University.

Mention of all these activities goes not only to prove that the \$944,600.99 which has been given to the University during the past two years has been worthily bestowed, but might also serve as a basis for an address such as that admirable one upon the duty of the City to the University which President Low, of Columbia, sometimes delivers. The development of the University has been such that certain of its accommodations have been far outgrown, and new buildings are needed for the Graduate School and the School of Architecture, for the Departments of Law, Hygiene, and Archaeology, for the Laboratories of Physics, Physiology, Histology, Pathology, and Psychology, and for the Gymnasium. Some of these buildings are needed imperatively and at once. While the library of the University contains 128,751 volumes and about 50,000 pamphlets, and has recently had some considerable and well-chosen additions, certain accessions are yet needed.

The President of Harvard University, which has a library of 488,356 volumes and 379,023 pamphlets and an invested endowment fund of \$8,526,813.67, asks, at the end of his report, for "additional endowments to the amount of ten millions of dollars for the satisfaction of none but well-known and urgent wants." The summary of the admirable work done by the University which has but one fourth the library facilities and less than one fourth the endowment (\$1,972,753.03) of the other speaks for itself of the needs as well as of the present efficiency of the institution. In concluding his report, the Provost of the University of Pennsylvania makes no appeal for funds, but, for benefits already received, expresses the thanks of the University to the Governor and Legislature of the State and to the authorities of the City of Philadelphia, representatives of communities whose interest and pride in the University may prompt them to follow the Provost's own generous example and further share in the honor of aiding an institution so essential to the welfare of the City, the Commonwealth, and the Nation.

In the struggle for self-realization a few men become artists: they learn the possibilities of the materials with which they deal; they put themselves into fruitful relations with the things which can nourish and the forces which can inspire them; and they put forth the creative energy that is in them freely and continuously. They discover the educational quality of experience, the sustaining and teaching power of Nature, the cumulative force of training; and they work out their lives with intelligence, foresight, and resolute adjustment to the best conditions.

Such a man, despite all faults, was Goethe; a man who discovered in youth that life ought not to be a succession of happenings, a matter of outward fortunes, but a cumulative inward growth and a cumulative power of productivity.—*Hamilton Wright Mabie.*

Books.

RODNEY STONE. By A. Conan Doyle. New York: D. Appleton & Co., 1896.

I have a vague recollection of a story pertaining to one of the earlier prize fights between the champions of England and America. It so chanced that the contest occurred during the sittings of a convocation of English clergymen, and on the great day nearly all the reverend gentlemen played truant and went to see the "mill." The next day the Bishop—or was it the Archbishop?—reproved them roundly for their defection, and concluded his reproach by expressing surprise that they should have been in any doubt as to the issue, because for his own part, he had been confident from the beginning that the Englishman would win.

It is not unlike Oliver Wendell Holmes's reminiscence of Emerson correcting him of an error of a quarter of a second in stating the record made by the fast trotter, Flora Temple, in 1859.

Perhaps if bishops and philosophers were always as frank we should be surprised to discover that feats of prowess wrought by man and brute have an irresistible fascination for serious minds, even in our own day, when respectability demands that we should appear contemptuous of such matters, or at least indifferent to them. The truth is that the world will probably never be so highly intellectualized as to scorn the animal qualities of strength, skill, pluck, and endurance. We hold that moral victories are the best, and our souls respond to the virtues of 'The Character of the Happy Warrior.' But we also retain our school-boy admiration for the man who can hit hard, and our hearts are still stirred, as was Sir Philip Sidney's by the story of those eminent freebooters whose fame is perpetuated in 'Chevy Chase.'

There was a time, and that not such a great while ago, when men of standing were under no compulsion to keep their sporting proclivities *sub rosa*. Gentlemen thought it no shame to be seen at the ring-side when the avowed patrons thereof were the great Mr. Fox and the brilliant Mr. Sheridan, and His Royal Highness, afterward his Most Christian Majesty, George the Fourth.

It is in this honest epoch and its favorite pastime that Dr. Conan Doyle finds material for his novel, 'Rodney Stone.' And why should he not? Literary men before him have not reckoned it beneath their dignity to sing the deeds of the fistic warriors. In 1820, the ring had its poet laureate in John Hamilton Reynolds, the friend of John Keats, who

was himself something of a fighter before he took up Hedonism and romantic verse. 'The Fancy,' by Peter Corcoran, a *nom de plume* suggested to Reynolds—as Mr. Edmund Gosse surmises—by the initial letters of the famous Pugilistic Club, contains a deal of poetry in no wise inferior to much latter-day verse, which prefers the plaintive woes of neuro-pathy to the stout blows of the heavy-weights. And Thackeray's satire never altogether conceals his lurking admiration for the rare gifts of Molyneux and Dutch Sam.

And there were other masculine employments in the brave days of the Regency. Had Emerson been of mature years then he might have quoted, not the official time of professional trotters, but the records of the mighty coach horses and road horses which were driven at thundering speed up and down the king's highway, not by hired jockeys, but by the owners themselves, who were frequently men of rank and always men of substance. It was also the age of famous beaux, men of wit and learning, sometimes even of genius, who dedicated their best faculties and a major portion of their time to their personal attire. There was Mr. Brummell, whose *bon mots* were the choicest morsels in all witty May Fair, and whose coats and trousers were the patterns for the Prince's own apparel. And there was George Gordon, my Lord Byron, who set the fashion in neckties for a generation, and in his leisure moments wrote some verses which the world has not yet quite ceased to marvel at.

It was an age of strongly marked merits and follies, of high-flying sentiments, absurd extravagances, and exhaustless fertility. It was a highly colored age, in vivid contrast to the sober monotone of the later time. And Dr. Doyle has depicted its picturesque virtues and fooleries with sympathy and spirit.

In truth, 'Rodney Stone' is so much the best thing that the author has done that we are impatient because it is not better. It might have been so much better if Dr. Doyle could have restrained his impatience to get it into print. The first half is as good as anything yet produced by the new writers of muscular romance, but all over the latter part is the trail of the serpent, haste. All too easily do we detect between the lines the printer's raucous cry for "copy."

It may not be imperative that an author should obey literally the Horatian maxim to keep his manuscript for nine years, but he surely is under obligations to his own literary honor not to pluck the fruit of his imagination until it is ripe. The publishers in their tireless competition are much to blame for the half-baked literary wares exposed in the mar-

ket. They tempt the authors with big royalties, tempt them beyond the strength of poor human resistance. It would be strange if the art of printing, which made possible popular literature, should in the end cause its decay and death. It would be a paradox, but the student of social forces knows that the history of civilization is full of violent contradictions. The nourishment of to-day is not infrequently the poison of to-morrow.

The character drawing in the first and better part of 'Rodney Stone' is firm and precise to a degree surprising to one who has followed the author's career. The cool, suave Buck Tregellis, so flippant in manner, so constant in soul, would have been a worthy addition to permanent fiction if only his creator had permitted him to retain his distinct personality to the end. Beshrew the profane haste which robs this fascinating gentleman of all verisimilitude in the closing passages of the book! Nervous energy under strong control has made some of the descriptions, such as those of the coach race and the first prize fight, unexcelled in recent story writing. Alas! that the author should mar their bold impressions by the ineffectiveness of other tame, confused pictures. For the first time Dr. Doyle's diction rises to the dignity of a true literary style. This is said with a clear remembrance of 'The White Company.' There the style was refined, but it was obviously an imitation of archaic standards. Here it is the author's own. It is concise and direct. No energy is wasted; the words "bite," and phrases linger in the memory after the chapter is closed. The combination of war, prize-fighting, and mystery, with a faithful picture of the state of society and manners, is so well done that we are doubly resentful of the tawdry, "penny-dreadful" plot.

One is tempted to assume the office of mentor to Mr. Doyle and to urge him to do it all over again, and to do it with the conscientious care which is due to talents so abundantly but sporadically manifested in parts of the book. The revision would take time; it would curtail the author's income and abbreviate the catalogue of his collected works; but we have been taught by precept and example to expect these sacrifices from our makers of literature.

STOCKTON AXSON.

GOVERNMENTS AND PARTIES IN CONTINENTAL EUROPE. By A. L. Lowell. 8 mo. 2 vols. Houghton, Mifflin, & Co.

Nine years ago James Bryce published his great work on the American Commonwealth, thereby relieving other scholars from any

necessity of describing the political framework of our own country. Since then the regret has been the keener that this admirable treatise has had no companion volumes which should place clearly before the American student the typical features of European governments. This lack alone would insure a welcome to Mr. Lowell's study of 'The Governments and Parties of Continental Europe,' but there is more than this to determine its value. The author's keen insight into the real working of political institutions and his peculiar aptitude for the study of political parties render it unfair indeed to attribute merely to timeliness the success which may safely be predicted for his work. Although the extent of the subject prevents an exhaustive discussion of every government, and, possibly, compels the author to adopt a more condensed form of presentation than his theme deserves, it has the advantage of freeing the work from verbiage; this the student will appreciate.

Mr. Lowell discusses in succession France, Italy, Germany, and Austro-Hungary, devoting special chapters to Prussia and the individual halves of the Austrian Empire, and closes with a careful examination of the institutions of Switzerland. In the treatment of each country he considers first the various departments of government as they exist today, their organization and powers, with a brief outline of the conditions under which they were established; then he makes a careful study of the political parties, of the elements which contribute to their strength or weakness, of the influences favoring centralization or the development of local government, of democracy or imperialism, usually closing with a word or two regarding the future of the existing system. It is in this discussion of parties that Mr. Lowell's work is especially valuable; it marks a decided improvement on the mere treatises on the forms of government which have hitherto done service.

Coming to the characteristic features of the countries considered, Mr. Lowell sees in France a ministry of extraordinary power and as extraordinary weakness. The explanation of this paradox lies in the fact that a government tending toward extreme centralization, whose functions, are performed by a ministry possessing legislative and judicial as well as executive powers, will increase the authority of the governmental machine rather than that of the cabinet which at the time may be in control. Aside from the dissatisfaction which excessive authority must arouse, the qualities which tend to lessen the power of the prime minister are the presence in the Chamber of a body of irreconcilables, always

hoping to show the republic to be weak by discrediting the existing ministry; the numerous parties making necessary a coalition ministry, each member of which may see in some slightly different coalition a better prospect for the increase of his own or his faction's influence; and, finally, the absurd system of committees and interpellations, which not only prevents the ministry from presenting to the Chambers a policy distinctly its own, but compels it to stake its existence on the success of unimportant measures in which many of its members often have little interest. An important reason for the subdivision of parties is seen in the system of majority election, which induces every faction to maintain a distinct organization on the chance that its candidate may be finally elected, and with the knowledge that his candidacy will not aid in the choice of an extreme opponent. With the gradual acceptance of the republic by the partisans of previous governments, our author hopes to see the growth of two compact parties which will aid parliamentary government; yet he recognizes the constant danger that some popular and able leader may restore the empire before this happy result is accomplished.

The facts that in Italy the more ardent adherents of the Papacy, forming the irreconcilables, are mainly found outside Parliament and that the people as a whole seem to take little interest in politics, tend to make the ministry autocratic, and careless as to any opposition which may be developing throughout the nation. Unlike France, party differences turn rather on local than on national issues, and the absence of any restraining force constantly tempts the cabinet to support itself in Parliament by a doubtful use of its local powers. Thus there is always danger that the opponents of the party in power may abandon all hope of overthrowing the existing cabinet and seek rather to overturn the established system of government. Mr. Lowell calls attention, however, to the progress that has been made, and prophesies that with the continuance of peace and the reduction of taxation—problems by no means easy of solution—the stability of existing institutions may be assumed.

In the German and Austrian Empires the person of the Emperor exerts a tremendous influence. While in Germany this is largely due to the marked preference of the people for an absolute government and to the great power which the Emperor exerts in his capacity as King of Prussia, in the Southern Empire it is due to the affection felt toward the present occupant of the throne. In both empires there is one member of the union which

exerts a deciding influence; but, while Prussia deserves this because of her size, her tax-paying abilities, and her prominence in the formation of the union, Hungary has less right to dominate since she pays less than a third of the taxes and owes her position to Austria's necessities and her own firmness. Both empires were created by necessity, but while outside danger still maintains the southern confederation, Germany is developing national unity. The lack of distinct parties in the north is noted, and is held to be due to the horizontal or class divisions among the Germans in contrast to the vertical divisions found in England. It would seem from Mr. Lowell's outline that the time must come when Germany will pass through the same change that the revolution accomplished for France, even if it be less violent. At present the only compact party is the Social-Democratic, which is increasing in power notwithstanding the attempts made to suppress it. Concerning the future of Austro-Hungary our author, with commendable wisdom, refuses to prophesy. In the few words regarding local government in Germany, Mr. Lowell takes occasion to compare the German and American methods, and to point out the vast improvement possible for American cities.

Coming finally to the most democratic country on the continent, Mr. Lowell describes the Swiss—a sturdy, intelligent people, who not only have an excellent system of government, but who would make a success of any system. He contrasts the division of power between the state and the cantons with the method of partition adopted in the United States; he notes the absence of the intense partisanship of America and the petty jealousies of the continent, the result being that the best men of the country are able to work harmoniously for the true interests of the nation. The steadying influence exerted by the constitution and the courts in America is here supplied by the people of the whole country acting through the Referendum, an institution which Mr. Lowell considers advantageous to the Swiss although of doubtful utility to a people of a lower intellectual grade. For the Initiative the author has only condemnation, considering it impracticable at home and abroad.

The work as a whole shows evidence of extensive reading and observation, combined with excellent judgment. The references are very complete, and copies of the various constitutions furnish a valuable appendix, which might, however, have been more acceptable to many readers had not the original language been used in every case. It is also conceivable that the reader may obtain a false

impression in a few cases; for instance, in the discussion of the French National Assembly of 1871, it is not made clear that the body was intended merely to determine the question of war or peace. Such slips, however, are rare, and do not detract seriously from the value of one of the most useful of recent political works, one which will reflect credit on the author, and on the country which he represents.

C. H. LINCOLN.

University of Pennsylvania.

JUDITH AND HOLOFERNES. By Thomas Bailey Aldrich. Boston and New York: Houghton, Mifflin, & Co.

A poem by Mr. Aldrich is always an event, not only on account of its intrinsic merit, but because he is the only poet of any pretensions to high rank, who is at present writing in the United States. This statement may not be a pleasant one to our American ears, but the best way to prove its truth is to try to find some one who can be ranked with him. The result of a few moments' thought of this kind will be an appreciation of the fact that poetical geniuses in our country are exceedingly rare, and that we must make the most of those who are still doing conscientious, artistic work.

It is only right to say that Mr. Aldrich has attained his position, not only by what he has done, but also by what, to his eternal credit, he has left undone. In a time when literary extravagances of every kind are making most of us long for a return of the age of common sense, Mr. Aldrich has continued to give us work which depends for its interest simply and solely on its truth and beauty, and does not seek to excite the palate of the public by a departure from all canons of literary taste.

'Judith and Holofernes' is a dramatic epic of about one thousand lines, nearly all of which are new, and is concerned with the Biblical story of the slaying of the Assyrian general by the Hebrew heroine. The original story is almost a pure epic, in which, as Mr. Aldrich remarks in his preface, Judith is a "beautiful, cold-blooded abstraction." He has taken some liberties with the original version, such as causing Judith to remain in the Assyrian camp for two days, instead of four, but the only important change consists in the delicate ways in which he hints at the development of a feeling of love in Judith's heart for the man she is about to slay. This element of struggle in her heart between the conflicting claims of the individual and those of her native city adds to the original epic a dramatic tinge.

Mr. Aldrich, with his usual artistic repression, does not make too much of this theme, which might easily become theatrical, and the story of her vanquished affection is told in the few lines of her prayer:—

"Oh, save me, Lord, from this dark, cruel prince,
And from mine own self save me; for this man,
A worshiper of fire and senseless stone,
Slayer of babes upon the mother's breast,
He, even he, hath by some conjurer's trick,
Or by his heathen beauty in me stirred
Such pity as stays anger's lifted hand.

* * * * *

O, Thou who lovest Israel, give me strength
And cunning such as never woman had,
That my deceit may be his stripe and scar,
My kiss his swift destruction. This for thee,
My city, Bethulia, this for thee!"

By this introduction of a more womanly nature in Judith, it seems to me that the poem has distinctly gained in human interest.

In most respects, however, Mr. Aldrich has followed the Biblical narrative closely, for example, Judith xii. 13, reads:

"And Judith answered him: Who am I that should gainsay my Lord?"

This in the poem becomes,—

"Then Judith sent him answer in this wise,
Oh, what am I that should gainsay my Lord?"

This close parallelism of style is another proof, by the way, of the perennial quality of the English of the Bible, for Mr. Aldrich's blank verse is essentially modern. That is, it is the clear, classic, monosyllabic blank verse of Tennyson and Matthew Arnold, whose most striking technical peculiarity is the constant recurrence of three monosyllables at the end of the line. In 'Judith,' with rare exceptions, the lines end either in this manner, or with a dissyllable and a monosyllable. It is easy to select at random several passages in which one of these types is found in succession for ten lines or more. This constant recurrence gives a slight sense of monotony, and has the effect of bringing a strongly accented word to the end of the line and thus prevents the use of the best effects of the run-on line. This type of blank verse is essentially epic in distinction, for example, from the more flexible and varied dramatic lines of Marlowe or Fletcher. It is a point not to be treated in a short article like this, but it may be that one of the many reasons for the decline of the literary drama in our century lies in the non-dramatic character of its blank verse.

More important than the fidelity with which Mr. Aldrich has followed the story is the way in which he has caught the very spirit of the Jewish nature, with its mingled strength and cunning, and its consistent use

of any means which lead to the one worthy end, the glory of Israel. This is the great poetical impulse of the race, and with the true instinct of an artist the author has made it the motive of his poem.

It is one of the many excellencies of 'Judith' that there is no attempt to impede the progress of the purely narrative portions by an excess of ornament. There are some descriptive passages of rare beauty, however, of which perhaps the best are,—

"On cheek and brow, and bosom lay such tint
As in the golden process of mid-June,
Creeps up the slender stem to dye the rose."

in the second line of which, by the way, is one of the few verses which have the Elizabethan ring. Or, again,—

"For Judith, who knew all the hillside paths,
As one may know the delicate azure veins
That branch and cross on his beloved's wrist."

Or the opening of Book III.—

"On the horizon as the prow of Dawn
Ploughed through the huddled clouds, a wave of gold
Went surging up the dark, and breaking there,
Dashed its red spray against the cliffs and spurs,
But left the valley in deep shadow still."

The isometric song in Book III is also worthy of special mention.

In short, Mr. Aldrich has given us a charming poem which has the stamp of inevitability upon it. In these days, when we are getting so little truth and still less beauty in our poetry, the critic must constantly find his sensations of pleasure in one portion of a piece of work marred in another by offences against all the standards of good taste. It is a rare occurrence to find a poem like 'Judith' in which the pleasure may be unbroken, and of which there can be no criticism that is not praise.

ARTHUR HOBSON QUINN.

University of Pennsylvania.

GASTON DE LATOUR. By Walter Pater. New York: The Macmillan Co., 1896.

Mr. Shadwell, in gathering together the scattered fragments of this book from *Macmillan's Magazine* and *The Fortnightly Review*, has given to the world the last work of Walter Pater which is ever destined to appear. The book, as a fragment, is in a sense disappointing, because, in as far as we are able to judge, it seems a mere reproduction of the main motives contained in 'Marius,' affording as admirable evidences perhaps of critical power, and in itself as brilliant an attempt at an imaginative rehabilitation of the past; nevertheless—because it is thus far an echo of himself

—revealing to us, likewise, the limitations of the author's point of view.

The incidental elements in the story may be briefly dismissed, for, as has been truly said, Walter Pater has never proved a dangerous rival to Mr. Stanley Weyman or Mr. Rider Haggard. The first chapter presents to us a picture of Gaston's childhood, strongly resembling in its mode of treatment the description of the youth of Marius. The age, however, has passed from Paganism to Catholicism, and Gaston, imbued momentarily with the poetry of his faith, has resolved, though but a child, to enter the first stages of clericulture in the household of the Bishop of Chartres. Already the nascent signs of an Epicurean nature had not been wanting in him, and in the service of the Church the human sympathies which bound him to his fellow pages fostered the disinclination within him to sever his life from a world which seemed so fair to him, so fresh with living interests.

Thus far the book has been the study of the life of a child, and each phase of the development of its mind recalls a similar feature in the history of Marius. It is impossible to dwell on details, but it will be sufficient to indicate the extraordinary and even abnormal susceptibility of the minds of Gaston and Marius to vivid impressions from objects apparently insignificant in themselves, and certainly not of a character to appeal to the mind of a healthy child. We submit that the following account, however beautiful, of the "seed-plot of the soul," is totally disproportionate to the soul's capacities at such a tender age. "Gaston, as he mused in this dreamy place, surrounded by the books, the furniture, almost the very presence of the past, which had already found tongues to speak of a still living humanity—somewhere, somewhere, in the world!—waiting for him in the distance, or perchance already on its way, to explain, by its own plenary beauty and power, why wine and roses and the languorous summer afternoons were so delightful." And again,—"In the sudden tremor of an aged voice, the handling of a forgotten toy, a childish drawing, in the tacit observance of a day, he became aware suddenly of the great stream of human tears falling always through the shadows of the world." It will be remembered that the revelation of the world's capacity for sorrow was a development only of the later life of Marius when Christian philosophy had transmuted his pagan conceptions.

Gaston's life at Our Lady's Church is described in the second chapter, though with some abruptness in the transitions, and, therefore, not in Pater's best manner. The rev-

erential past of Catholicism had hitherto possessed his imagination, but now, as we have already indicated, the warm humanity of the present usurps his sympathies. "It was the present, the uncalculated present, which now disturbed the complacent habit of his thoughts, proposing itself importunately in the living forms of his immediate companions, in the great clerical body of which he was become a part, in the people of Chartres itself (none the less animated because provincial) as a thing, alien at a thousand points from his preconceptions of life, to be judged by him, to be rejected or located within." Truly a remarkable child!

This awakening to the things of the world, together with the death of his grandmother, causes him definitely to sever his connection with the Church, (and here in passing we may note how often for Marius death marks the turn of the tide in his career).

With three friends the boy now wanders through sunny France; and, as they journey by the way, another seed is sown on fertile soil. In Jasmin's presentation to Gaston of Ronsard's poems, which were destined to revolutionize his conceptions of life and nature, we have the similar episode in 'Marius' precisely reproduced, where Flavian introduces his friend into the mysteries of the Golden Book of Apuleius. Now, too, in Gaston's search for a poetry, the pursuit of a philosophy by the no less serious-minded Marius lives again, though in the garb of a later age. The chapter 'Modernity' which deals with the Ronsard incident, and introduces us to the "gaunt figure, hook-nosed," of the poet himself, is the most successful in the book, in its picturesque and local color.

Ronsard furnishes our hero with letters of introduction to Monsieur de Montaigne, the sage of France, and for many months Gaston remains with him as his guest, till saturated with the philosophy so characteristically presented in Chapter V, he bids him a final farewell, and passes on his way to Paris. The remaining incidents may be briefly dismissed, as their presentation in the book is fragmentary at the best. Gaston has formed an attachment, which he hardly recognizes as marriage, with a yellow-haired maiden of the Huguenot faith, and, being summoned hastily to the bedside of his grandfather on the eve of the memorable massacre, he deserts her with shameful abruptness. Then for many pages we lose sight of him in the descriptions accorded to the events of the time, till again he appears on the scene after a fruitless search for the wife whom he had abandoned. One more influence still remained for Gaston to undergo, and in the most unsatisfactory and ill-con-

nected chapter of the book, fragmentary it is true, we are initiated into the mysteries of Giordano Bruno's philosophy.

The book, as is but natural, abounds in masterly touches, and its fragmentary nature precludes a hostile opinion. We have merely pointed out some defects of limitation which would not have been obviated, but rather exaggerated, by the completion of the story.

PELHAM EDGAR.

Johns Hopkins University.

Book Notes.

They are very commonplace matters which Mr. Howells has made the subject of his essays, now gathered into a book under the title of 'Impressions and Experiences' (Harper & Bros.). East End New York, New York streets, itinerant beggars are not at first blush very promising material for observations especially novel or profound. The fact, however, that Mr. Howells has a keen and practiced eye enables him to reveal to the less acute observer a piquancy of humor and a depth of pathos in the lives of the submerged tenth which do not lie on the surface. In these 'Impressions and Experiences,' we follow the novelist in the preliminary work of his profession; we see the realist jotting down the facts of human wretchedness and folly, which will serve for incorporation in a possible novel. The brighter side of life is shown in 'The Country Printer,' which both in treatment and style is much pleasanter reading than the studies of pathological vice. 'The Closing of the Hotel,' infused with an autumn melancholy, is, perhaps, the best of the collection. It is hardly necessary to speak of the charm of Mr. Howells's style; his delightful humor, and his joenlar sarcasm at the expense of his literary foes, the idealists, are peculiarly his own.

The American edition of *The Expositor*, a monthly, theological magazine, which has hitherto been published only in England, has just been brought out by Dodd, Mead, & Co., under the editorship of Rev. Charles Cuthbert Hall, D. D. Among the articles in the first number, February, are papers by the Lord Bishop of Derry and Raphoe, Principal Fairbourn, Professor T. K. Cheyne, Professor Eduard König, Professor Ramsay, and others. The Book Reviews are signed, and are written by such men as Professors G. B. Stevens and G. P. Fisher, of Yale, Professor R. T. Ely, of Wisconsin, and Professor Adams Brown, of Union. Dr. Hall contributes the minor reviews under the heading of 'General Survey.'

In the new edition of *Evangeline*, issued for school use by Houghton, Mifflin, & Co., in their Riverside Literature Series, is an interesting sketch, by Miss Alice M. Longfellow, eldest daughter of the poet entitled, 'Longfellow in Home Life.' This edition contains, also, a 40-page sketch of Longfellow, by Mr. Horace E. Scudder, an excellent portrait, pictures of his birthplace at Portland, his dwelling at Cambridge, and his Cambridge study; also a very carefully prepared map showing the places referred to in the poem.

Dr. Henry Sweet, author of the new English Grammar and other works on the history of English Grammar, has prepared a 'Students' Dictionary of Anglo-Saxon,' which will soon be published by the Macmillan Co. The head words are given in their early West-Saxon spellings, the meanings given in concise modern English.

Professor Poulton, of Oxford, contributes the eighth volume of the *Twentieth Century Science Series* (The Macmillan Company), 'Charles Darwin and the Theory of Natural Selection.' Rarely does a book appear presenting such a breadth of view, one that is so scientific and, withal, so readable as this. The secret of Darwin's greatness is the first consideration, and this is found to be in the power of speculation he possessed, with which was coupled keen original observation; the latter either verified the speculative hypotheses or led to their rejection. Then follows an account of the forces that were back of Darwin, his hereditary endowments, and the advantages of the period in which he lived. This is succeeded by a consideration of the relations Darwin sustained to contemporary scientists; the influences and counter-influences of Darwin, Lyell, Wallace, Asa Gray, and Huxley upon each other, make an interesting story into which is woven an account of the opposition that arose on its publication to the 'Origin of Species.' The book also contains interesting matter relative to the Weismann-Spencer controversy. Professor Poulton's volume gives what we have not had heretofore, a brief and satisfactory biography of Charles Darwin, which is also in some sense a history of the development of scientific thought for the past sixty years.

We have from J. B. Lippincott Company, two new numbers of 'Historical Tales,' treating respectively of Greece and Rome. Of all nations Greece and Rome lend themselves most easily to the historical story, and probably these are the most notable numbers of the series in which they appear. The author has made use of classical sources, and presents, in somewhat detached essays, interesting facts in the lives of these two ancient peoples. Simplicity and conciseness are the characteristics of the stories and they cannot but leave a vivid impression. The books are well printed and each is furnished with a dozen full-page illustrations.

These tales are a good example of a type described by the author's phrase "the romance of reality;" history they are not nor should they be so considered. History has been much discredited and its lessons have been disregarded because the real and the romantic have been so interwoven as to give occasion for questioning the utility of all history. When history comes to be romance it ceases to be history. Mr. Morris's books are valuable in stimulating interest in history, but they should be regarded as stories based on history, not as history in the form of stories.

A most useful little book for beginners in Anglo Saxon is Professor C. Alphonso Smith's 'Old English Grammar,' published by Allyn & Bacon. The distinguishing feature of this text-book is to be found in the exercises on the plan of Latin and Greek composition books. A familiarity with vocabulary and construction is attained by this means which is not readily got in other ways. The facts of Anglo-Saxon grammar, which, before the enlightenment that came with Sievers' Grammar to the American student, were so unintelligible to the beginner, are here reduced to their simplest terms. The author is fully in touch with the most recent scholarship, but he takes care not to intrude technical details. The book can be strongly recommended to those who desire only a mere acquaintance with the structure of our earliest English and have no intention of pursuing the subject further. To those entering upon the serious study of the language no better introduction could be had for the more advanced work of the larger grammars.

The second volume of Bury's Edition of Gibbon (Macmillan) contains chapters xv to xxiv inclusive, of 'The Decline and Fall of the Roman Empire.' It is significant of our changed point of view that the editor has

removed all the encumbering matter which has been heaped up, in the course of a century, about chapters xv and xvi. He says nothing to counteract Gibbon's views of Christianity, but corrects his errors of fact.

The volume is supplied with two maps and a plan of Constantinople. The editing is most apparent in the appendix which contains twenty-four discussions. These are models of repression and scholarship. The first on "the authorities" carries on the task which Gibbon planned and which Bury has undertaken. It is very insufficient praise to say that the bibliographical notes in these two volumes form the most serviceable guides accessible to English readers. It will be interesting to see how Professor Bury solves the problem in the later volumes, where it will be much more difficult. But with these two volumes before us, it is safe to say that this edition is the one which should be bought and read. Gibbon's immortal history has at length found a competent editor.

At no period in the literary history of the world has there been produced such a mass of essays as in this latter half of the nineteenth century. They are in most part the direct product of the numberless magazines, and never has there been such a disproportion between quantity and quality. The great demand for "copy" has given a wonderful vogue to mere cleverness, but it has practically ruled out the cultivation of high artistic seriousness. The capacity for taking infinite pains requires more time than is warranted by the conditions of the market. Consequently anything not frankly ephemeral is rare; but not even the ephemeral is necessarily without merit, and we need not deny to all magazine articles the true literary quality. It does not follow on the other hand, that they are worth collecting into books, unless for purposes of commerce. We think Mr. Charles Dudley Warner has scarcely a sufficient excuse for the collection of his previously published essays in the volume, entitled 'The Relation of Literature to Life' (Harper & Bros.). The subjects of these articles are not conspicuously fresh nor are they treated with originality or vigor. They are all very well for a leisure hour, but they have already served their purpose as magazine papers, and they do not make a book.

It is a very delicate subject that Mr. J. M. Barrie has taken in his latest book, 'Margaret Ogilvy,' one which puts his literary powers to the finest test. But he has been through a good school and has learned its lessons well. He who can invest his native village—the apparent embodiment of the commonplace—with an interest which appeals to every healthy mind has shown that he is prepared to deal with that most sacred theme, the love of a man for his mother. Mr. Barrie, by the naturalness and tenderness of his narrative, has so transformed the merely personal into the universal that he has made his readers sharers in his own beautiful affection. There is no affectation, no apology; it is an exquisite chord from the music of humanity that he has sounded for us in this book. There is delicious, quiet humor in the portrayal of his mother's little prejudices—as her dislike for Robert Louis Stevenson, simply because he wrote better than her son, a dislike conquered at last by the man's fascinating narrative,—her contempt for Glasgow hotels and city clubs, her horror of servants in her house. We have revealed to us the beauty of her great maternal tenderness, seeking in vain to conceal itself, the undying devotion of her daughter, her family's reverence for her, the pathos of her death. And, again, we have the fine humanity of her pride in her son, her admiration for other famous sons, and her—we might almost say—jealousy of their mothers. All this is told in a charming style, as simple and chaste as the nameless grace of the narrative. Chas. Scribner's Sons are the publishers.

The reading world is just now in Miss Blanche Amory's frame of mind and like that interesting young lady sighs to all the winds of earth, "Il me faut des émotions." Accordingly the novelists of the hour hasten to provide emotions of one sort and another and as all tastes are not alike it is fortunate that side by side with the muddy current of morbid analysis and introspection runs a brighter and more healthful stream of romance and adventure.

In 'The Prisoner of Zenda,' Anthony Hope gave conclusive proof that his is the gift above all gifts for a scribbler—that of story-telling—and the spirit, the vigor with which that stirring narrative moved along assured him of eager listeners to any tale he might choose to unfold in the future.

'Phroso' had the misfortune to make its first appearance as a serial in a magazine; in the long wait from month to month the force of many of its strongest situations was weakened, and those who only know the book in that form have lost much of its charm. After Mr. Hope's manner, no time is wasted on preliminary or introduction: the reader plunges at once into the tanglings and untanglings of the plot, which is original and amusing. The adventures of the hero, an ornament of the British peerage, on the island of Neopalia—which he has purchased from its lord with the consent of the Turkish government—are related with the greatest gusto. Occasional crisp bits of conversation remind one irresistibly of the brilliant point and parry of 'The Dolly Dialogue,' and now and then an epigram tucked in provokes a smile. "A man is never so tenacious of his rights as when he hasn't any,"—for instance.

Altogether 'Phroso,' smartly bound in red buckram and lavishly illustrated, is a very agreeable addition to the literature of to-day, and it would not be surprising if its dramatic possibilities appeal effectively to the playwright. Lord Wheatley may, like Gil de Béralut, strut and fret his little hour upon the stage, and one must own that the killed petticoats of the Neopalian men would have a very pretty effect in a chorus. F. A. Stokes Co. are the publishers.

To *The Students' Series of English Classics*, published by Leach, Shewell, and Sanborn, have recently been added the following annotated editions: Lowell's 'Vision of Sir Launfal,' by Mabel C. Willard; Carlyle's 'Essay on Burns,' by W. K. Wickes, M. A.; DeQuincey's 'Revolt of the Tartars,' by Franklin T. Baker, A. M.; Dryden's 'Palamon and Arcite,' by Warren F. Gregory, A. M.; Shakespeare's 'As You Like It,' by Katharine L. Bates; and Goldsmith's 'Vicar of Wakefield,' by James G. Riggs, A. M. For *The Students' Series of Latin Classics*, published by the same house, George M. Whicher has edited 'Selections from Lhomond's *Urbis Romæ Viri Illustres*,' with notes and vocabulary.

Washington Irving's 'Alhambra' easily lends itself to the art of the illustrator by dealing largely with places not familiar to the untraveled American. In the new edition, published by The Macmillan Company, Mr. Joseph Pennell has given us almost a surfeit of illustrations—drawings of the places mentioned in the text—in some cases rather thin in quality. Mrs. Pennell has written an entertaining introduction, in which she does not hesitate to condemn frankly certain parts of the work. The liberty of omitting certain chapters from the text, even though it be "simply to anticipate the reader in the art of skipping," is too arbitrary a proceeding even for a gift book.

The latest addition to the standard edition of the best English poets, published by The Macmillan Company, is the complete poetical works of Robert Browning in two volumes. Mr. Augustin Birrell, the editor, has arranged

the poems chronologically, except where Browning himself made later changes. He has wisely refrained from extensive annotations; his editorial work has been, in fact, limited to short notes as prefaces to the more difficult poems, and to brief explanations of obscure words. Browning, like every other great poet, is his own best interpreter. The first volume is furnished with a frontispiece portrait of the poet in 1835, the second with one in 1881. There are a chronological list of poems and plays, an index to first lines of the shorter pieces, and a general index. The paper, type, and binding are good; the only blemish is a most unsatisfactory portrait of the poet, stamped in gilt on the cover.

D. C. Heath & Co. have added to their *English Classics*, an edition of Tennyson's 'The Princess,' by Andrew J. George, M. A. A rather thin introduction, elaborate notes making nearly one hundred pages, a list of dates, and biographical and critical references are the editor's contributions. The parallel quotations from other poems and the explanation of the biographical and other references in the text constitute the chief value of the notes. The excessive citation of critical opinions has a very doubtful place in a book of this nature.

From *The Publishers' Weekly* we note that "Charles Scribner's Sons will be the American publishers of the *Gads Hill Edition* of the works of Charles Dickens, which will consist of thirty-two volumes. Andrew Lang will edit it, and will also contribute a literary and biographical introduction, a preface to each separate work, and critical notes. The original illustrations by Cruikshank, Hablot K. Brown, and Seymour will be printed from unused duplicate plates in the possession of the publishers. The size of the volume and typographical appearance will be somewhat like the new edition of Carlyle, which is also brought out here by the Scribners."

Further issues of Longman's English Classics are Scott's 'Marmion,' edited by Robert M. Lovett, A. B.; De Quincey's 'Revolt of the Tartars,' edited by Charles S. Baldwin, Ph. D.; Pope's 'The Iliad of Homer,' Books i, vi, xxii, xxiv, edited by William H. Maxwell, M. A., and Percival Chubb; Tennyson's 'The Princess,' edited by George E. Woodberry, A. B.; and Shakespeare's 'Macbeth,' edited by J. M. Manly, Ph. D. The books are furnished with introductions and notes, and are admirably adapted for the class-room.

In 1693, while war was raging over the continent of Europe, William Penn published a remarkable 'Essay towards the Present and Future Peace of Europe.' He proposed a general union of the nations of Europe, with a federal diet or parliament, as the only sure means of attaining and preserving peace; and he worked out his scheme in careful detail. It was the first plan known in history for international federation, save only Henry the Fourth's 'Great Design,' and it anticipated Kant's 'Eternal Peace' by a hundred years. The essay attracted much attention at the time, but it has become almost entirely forgotten. Now, when there is a deeper interest in international arbitration and federation than ever before, the directors of the Old South Work, in Boston, have added this tractate to their series of Old South leaflets. It is No. 75 in the Old South series, and completes a third volume, the leaflets being now gathered into volumes each containing twenty-five.

The *American Antiquarian and Oriental Journal* began its Nineteenth Volume in January, 1897. The volume contains, among other things, a series of articles on the 'Ancient Cities of Central America,' by Dr. Maler, the distinguished archaeologist of Germany; also a series of

articles on the 'Cliff Dwellings of Arizona and New Mexico,' both are fully illustrated. Dr. Cyrus Thomas continues his articles on 'Indian Migrations.' There are notes on 'Recent Discoveries in Egypt,' by Dr. Wm. C. Winslow, D. D., of Boston; on the 'Holy Land,' by Prof. T. F. Wright, of Cambridge; and on 'European Archaeology,' by Dr. D. G. Brinton.

It has been demonstrated in late years that the prototypes of most of the forms found in Greek decorative art and architecture are to be looked for in Egypt. The egg and dart moulding, the fret, the Anthemion and the Ionic volute spring from the conventionalization of the lotus. The Doric column finds an ancestor at Beni Hassan, and the Greek peripteral temple has an analogous form in the small temple at Elefantine built by Amenophis III.

The refinements and curves in Greek architecture have, however, been considered, up to the issuance of Professor Goodyear's paper, indigenous to Greece. These curves were noticed by Pennethorn in 1837 and measured by Penrose in 1846 and 1847. "Up to that time the Greek Temple was supposed to be what to the superficial observer it appears to be." Its horizontal lines were considered to be level and its vertical ones perpendicular. Corresponding spaces and distances were thought to be commensurate. The measurements of Penrose showed that none of the apparently vertical lines are perpendicular, and the main horizontal lines of the building are constructed in curves which rise in vertical planes to the centre of each side. These curves are inconspicuous to the eye unless sighted for from the angle of the building.

Three years previous to his discovery of these curves in the Parthenon, Pennethorn made a journey to Egypt and was astounded to find in the Theban temple of Medinet Habon a series of curves in the architraves of the second court. These curves are in horizontal planes—curves of plan, not of elevation, as in the Parthenon. These discoveries of Pennethorn were published in 1878.

The use of refinement in the architecture of Egypt was not confined to the horizontal curves but also found expression in the entasis of obelisks.

In the Temple of Neptune at Paestum, erected by Greek colonists, are found not only curves in vertical planes, but also convex curves on its flanks in horizontal planes. It seems perfectly plausible, therefore, to assume that the Greek builders were influenced by the practice of the Egyptians.

Professor Goodyear after confirming in 1891 the observations of Pennethorn, discovered the use of this horizontal refinement in the Roman "Maison Carrée" at Nîmes. Here he found that the curves "were not applied to the pediment at all, but exclusively to the sides." This discovery seems to overthrow the presumption of scholars that the Greek curves were unknown at the time of the Roman Empire and carries the history of these refinements from the time of the Fifth Century before Christ down to the Second Century after Christ. It also re-opens the question as to the purpose of the curves.

The German scholars have adopted the theory that they were used to accentuate and exaggerate the effects of curvilinear perspective, and thus give increased dimensions to the building when viewed from the centre of either side. The views of Penrose have been generally accepted by English and American readers. His explanation is based on the accepted fact that there is a tendency to optical downward deflection in the straight line of an entablature below the angle of a gable or pediment. It is his theory that these lines of the entablature were accordingly curved upward to counteract this deflection.

Which of these theories is the real explanation of the curves Professor Goodyear does not discuss.

It is probable that for the general purposes of an English reader no manual of the history of philosophy is as satisfactory as Professor Alfred Weber's, lately issued by Charles Scribner's Sons. This History of Philosophy is no more than a manual, in a day when a History of the Histories of Philosophy might easily be extended beyond these 600 octavo pages. Other compendiums, such as those of Zeller and Falekenberg, deal with special periods, and other "histories" are for the most part polemic treatises. This work, turned into admirable English by Professor Thilly of the University of Missouri, from what must be simple, precise, and limpid French, is exactly what an old-fashioned person expects and wants to find in a "history." Its illumination is that of clear exposition of facts, rather than of any singular insight into the deeper meaning of the progression of facts. Such information as a man wishing to be well-informed ought to possess concerning the times and importance of and the relations between the leaders of human thought, as well as an insight into the world's philosophies, is here given with rare powers of condensation.

And yet the book does not lack a positive point of view, and in its latter pages,—which, by the way, are its happier ones,—is made an attempt at a synthesis of the philosophies since Kant. Compared with a familiar work on the same period,—such as Royce's 'Spirit of Modern Philosophy,'—an immense superiority is with the American on the score of elevation of thought, penetration, and suggestiveness, but with the Strasburg professor on that of exact statement.

Lord Acton, Regius Professor of History in Cambridge University, has undertaken to edit for the Cambridge University Press a comprehensive history of modern times under the general title of 'The Cambridge Modern History.' It will appear in twelve volumes of about seven hundred pages each, and will cover the period from the end of the Middle Ages to the present day. It is expected that the first volume, dealing with the Renaissance, will be published in from two to three years hence, to be followed by two volumes in each succeeding year. In order that each part may be the work of a man who has already made the period covered an object of special study, the best historians in England and America will be invited to contribute. A few names from the author's list are as follows: Mr. James Bryce, Principal Fairbairn, Mr. Frederick Harrison, Mr. R. H. Hutton, Professor Jebb, Mr. Lecky, Mr. Sidney Lee, Mr. John Morley, Sir F. Pollock, Dr. Sidgwick, Viscount Wolseley.

Mr. Hilaire Belloc, the young author of 'Verses and Sonnets,' published by Ward & Downey, has hardly found his theme as yet, though he has a voice of distinct quality. The verses in his little volume lack firmness of contour, but are full of delicately colored, musical phrases:

"The far lament of them
That chaunt the dead day's requiem."

"Woods of winter weary."

"Helmets with grand Etruscan gold."

The poems are English in sentiment, but the implication of the poet's name is borne out by a constant reference to things French: the fireside of a Gascon hostelry, Charlemagne coming home from Roncesvalles, Godfrey at the storming of Jerusalem, the belfry chimes of Clermont, and 'Marly by the memoried Seine.' With much choiceness of epithet, the poet has also a certain wildness in his imagination. One division of his book is entitled 'Grotesques,' and from this we extract a single specimen:

"The Moon is dead. I saw her die.
She in a drifting cloud was drest,
She lay along the uncertain west,
A dream to see.

And very low she spake to me:
'I go where none may understand,
I fade into the nameless land,
And there must lie perpetually.'
And therefore I,
And therefore loudly, loudly I,
And high
And very piteously make cry:
'The Moon is dead. I saw her die.'
And will she never rise again?
The Holy Moon? Oh, never more!
Perhaps along the inhuman shore
Where pale ghosts are,
Beyond the far lethean fen,
She and some wide infernal star—
To us who loved her never more,
The Moon will never rise again.
Oh! never more in nightly sky
Her eye so high shall peep and pry
To see the great world rolling by.
For why?
The Moon is dead. I saw her die."

The eccentric verse here will remind the reader of Mr. Belloc's French-English compatriot, Théophile Margials's 'Gallery of Pigeons,' with its fantastic rhythms:

"Death!

Plop.

The barges down in the river flop," etc.

This strain in English poetry commonly denotes the intermixture of some Celtic, or at least foreign, element with the stiff Saxon clay. It is found in the Rossettis, in Arthur O'Shaughnessy, in Poe, whose ancestry was partly Irish. Mr. Belloc's models, in this part of his work, seem to have been the neo-romanticists who derive from Rossetti. The somewhat inconsequential way in which Rossetti employs the ballad burden—a manner exquisitely travestied by the late C. S. Calverley—is exactly reproduced in such pieces of the present collection as 'Noël,' 'Auvergnat,' 'The World's End,' and 'Fille-la-Haine.'

Mr. Belloc's favorite stanza-form, however, is evidently the sonnet, which is not French, but Italian-English. The miscellaneous sonnets are closely Shakesperian in diction, though not always in verse structure. Lines such as the following:

"Look! do not play me music any more,"

"Look, this youth in us is an old man taking,"

"Swear that's true now, and I'll believe it then,"

reveal the author's study of the Shakesperian sonnet. The sonnet series 'Of the Twelve Months,' though less individual work than some of the separate bits in the book, makes, as a whole, the strongest impression. We give the one for September—the reader will remember that September 2 is "Sedan day:"

"I, from a window where the Meuse is wide,
Looked eastward out to the September night;
The men that in the hopeless battle died
Rose, and deployed, and stationed for the fight;
A brumal army, vague and ordered large,
For mile on mile by some pale general;
I say them lean by companies to the charge,
But no man living heard the bugle-call.

"And fading still, and pointing to their scars,
They fled in lessening cloud, where grey and high
Dawn lay along the heaven in misty bars;
But, watching from that eastern casement, I
Saw the Republic splendid in the sky,
And round her terrible head the morning stars."

University Extension News and Announcements.

On Wednesday, February 17, Mr. Surette's course on 'The Development of Music' was started in the Y. M. C. A. Hall, 125th street and Fifth avenue, New York, under the auspices of the New York Board of Education. At the first lecture, on 'Sixteenth and Seventeenth Century Music,' Mr. Surette was assisted by the chorus of 100 voices from the People's Choral Union of New York. This is an organization, started by Mr. Frank Damrosch, which now includes very large bodies of singers who meet in different sections of the city under the direction of Mr. Damrosch and his assistants. The results which they have attained have been very remarkable and very encouraging. This movement is certainly a sort of University Extension, and it was a happy combination of circumstances which enabled Mr. Damrosch to co-operate with Mr. Surette in the lecture course in Harlem. The chorus was directed by Mr. Edward G. Marquand, one of Mr. Damrosch's assistants, and the madrigals sung by the chorus were excellently rendered without accompaniment. The hall could not contain the number of people who desired to attend, some 200 people being turned away, and the appreciation manifested by those who were present must have been very gratifying to Mr. Marquand and his singers. The same chorus will assist in the illustrations for the last lecture, when they will sing two of Beethoven's great choral pieces.

Dr. Albert C. Barnes completed on February 7 a course of five lectures, held on alternate Sundays at 11 a. m. before the Hebrew Literary Society, 226 Catharine street. The subject of the lectures were: (1) 'Framework of the Human Body,' (2) 'Circulation of the Blood,' (3) 'Respiration,' (4) 'Food and Digestion,' (5) 'The Proper Care of the Body.' The attendance was good, and the interest felt in the lectures was evidenced by the animated discussions that followed them.

Under the auspices of the Columbian Kindergarten Association, a course of public lectures is being given on Kindergarten Education at Columbian University, on Saturdays at 11 a. m. The course was begun on January 2 and will close on April 3. The following lectures have been delivered: January 2, "The Tashe Song," from "Froebel's Mother Plays," by Miss S. E. Blow; January 30, 'The Necessity of Adding the Kindergarten to the Public School System and What it Can Do for a City,' by Dr. Nicholas Murray Butler; February 6, 'Why the Kindergarten Should Study Shakspeare,' by Miss C. M. C. Hart; February 13, 'What the Kindergarten Does for the School,' by Mrs. D. W. N. Hailmann; February 20, 'What the Kindergarten Does for the Community,' by Miss Alice E. Fitts; February 27, 'The Significance of Play,' by Miss Harriet Neil. On March 13, Rev. Frank Sewall will lecture on 'The Return to Nature,' Professor Thomas Davidson on 'The Brothers of Sincerity. The Encyclopedia, and their Scheme for a complete Education,' and Miss Frances Newton on 'Stories of the Kindergarten.' Dr. W. T. Harris's subject for his lecture on April 3 will be announced later.

We clip the following from *The University Extension Journal* for February: "Mr. Frederic Harrison, who has taken part in more than one of the Summer Meetings, made his first appearance before a University Extension audience in London on January 15, when he took the Chair at the Gresham College Centre at the first lecture of Mr. Malden's course on the 'History of Europe during the Middle Ages.' He expressed himself as heartily in sympathy with the movement, which was seeking to carry out the idea with which the universities had originally been founded, and to make them really national institutions instead of being reserved for the leisured classes, who were not always the most studious. A large portion of the population of the country had now, he pointed out, been aroused to a sense of the vital importance of bringing at least some of the advantages of a university training within the reach of those who could not afford a three or four years' residence at Oxford or Cambridge. The education thus imparted could not, of course, be so detailed and elaborate a character as that provided for those who could devote their whole time to it; but it was not on that account to be branded as shallow. As Whately had remarked, it was 'a fallacy to mistake general truths for superficial truths, or a knowledge of the leading propositions of a subject for a superficial knowledge.' As long as the method and the matter of instruction were strong, and the central truths and bearings of a subject were adequately and systematically set forth, it was foolish to reproach a teacher with not entering into minuter details."

We have received from the Extension Department of the University of the State of New York the latest additions to their syllabi of lecture courses. They are 'European History since 1815, with Special Reference to the Continent,' by William A. Dunning, Ph. D., and Harry A. Cushing, M. A., both of Columbia University; 'Music: Its Evolutionary Development,' by Mary Platt Parmele; 'Art of Listening to Music,' by Edgar Stillman Kelley, of the New York College of Music; and 'The Ancient Statues and their Modern Critics,' by W. H. Goodyear, M. A., of the Brooklyn Institute of Arts and Sciences. Each course consists of ten lectures.

Professor John Graham Brooks began a course of twelve lectures on 'Sociology in its Practical Aspects,' February 1, before the League for Political Education in the Berkeley Lyceum, New York. The lectures are held every Monday and Friday until March 12, the Monday sessions being at 11 a. m., those on Friday at 4.30 p. m. Professor Brooks is giving nearly the same course in eight lectures before the Teachers' College, New York, on Mondays and Saturdays at 12 m. and 4 p. m., respectively. The lectures began on February 1.

The following interesting item appeared in the *Pittsburgh Commercial Gazette* of February 12: "Hilaire Belloc's University Extension lectures in the Carnegie

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SELECT POEMS OF BURNS

Edited, with Introduction, Notes, and Glossary, by A. J. GEORGE, editor of "Select Poems of Wordsworth," etc.

Boston, New York, Chicago

Library building on that fascinating epoch in the world's history, known as the French Revolution, have had the effect of creating a great demand for additional information on the subject, and this fact has become thoroughly patent to the library attaches. It was stated last evening that there has been such a demand for works bearing on the subject that there are scarcely any on the shelf. Mr. Belloc's lectures have been highly interesting, and the anticipated demand for literature bearing on the subject of his lectures has been fully realized."

Arrangements are being made at Yale for a notable course of lectures. Under the auspices of the Union, the Debating Society of the Academic Department, the following lectures are to be delivered:

February 26, 'Waterloo,' by Professor. A. M. Wheeler (Yale).

March 8, 'The Modern Novel,' by Professor W. L. Phelps (Yale).

March 27, 'Journalism in England,' by Geo. W. Smalley, Esq. (New York).

May (date not fixed), 'Arbitration,' by Hon. E. J. Phelps, ex-Minister to England (New Haven).

June (date not fixed), 'Journalism: Its Opportunities and Requirements,' by Charles Hopkins Clark, Editor of *The Hartford Courant*.

In addition to the above, lectures are expected from some prominent lawyers, and one lecture will be delivered on railroading.

The annual lectures of the Columbian University are delivered in the University Hall, at 4.30 p. m., on Mondays and Fridays. Professor Frank H. Bigelow has lectured on 'John de Wycliffe, the English Reformer,' Rev. Frank Sewall on 'Idealism in Literature' and 'Idealism in Science,' Professor Edward Farquhar on 'The Norman Conquest,' Professor M. M. Ramsey on 'The Coming of the Bourbon,' and Rev. Richard L. Howell on 'The Logical Future of Canada.' The lectures yet to be given are: March 1, 'Man's Control of Energy,' by Professor C. E. Munro; March 5, 'National Spirit of the English, French, and German,' by Hon. William T. Harris; March 8, 'Bennett, and the Revolution in the Treatment of Pneumonia,' March 12, 'Industrialism vs. Militarism,' by Hon. John R. Proctor; March 15, 'Useful and Injurious Germs,' by Professor E. A. de Schweinitz; March 19, 'Survivals in Literature,' by Rev. Charles J. Wood; March 22, 'Spectacles, A Focal Point in the World's Development,' by Professor W. K. Butler; March 26, 'Germans in the United States,' by Professor M. D. Learned; and March 29 to April 16, 'Life and Art,' 'History of Sculpture,' 'Greek and Roman Art,' 'Spiritual Elements in Art,' 'National Art,' 'Art and Religion—Memorial Art,' by Professor W. O. Partridge.

A University Extension Conference is to be held at the College of Physicians, Thirteenth and Locust streets, on March 20, for the discussion of plans for obtaining a better sequence in lecture courses and a greater interest in class work. There will be a short address on 'Comparative Literature,' by Professor Charles Sprague Smith, an address by Mr. Hilaire Belloc, and an informal discussion by representatives of the Centres. Tickets for admission are free, and may be had on application at the office of the Society, 111 South Fifteenth street.

Professor Magie's course on Physics at Elizabeth is the third of a series on scientific subjects, all of which have been remarkably successful. Professor F. C. Van Dyck last year gave a course of lectures on Electricity, and the year before Professor Austin gave one on the subject of Chemistry. This year the class for study with the lecturer has been largely attended, and great interest has been shown by its members.

From the Report of the University Extension Division of the University of Chicago for the Autumn Quarter we note that there are 53 active centres and 59 lecture courses in progress. Of these courses 24 are given in Chicago, and 16 in Illinois outside of Chicago; the rest in Indiana, Iowa, Michigan, and Ohio. Of twelve departments those of English Language and Literature, History, and Political Economy seem to be most in favor. In these there are now in progress 23, 13, and 8 courses respectively. The average attendance at each lecture is 196 and at each class 114. There are in use 40 traveling libraries and 2057 books.

In the Correspondence Study Department there are 103 courses in progress, and 439 students enrolled.

A class in connection with Dr. Devine's lectures on 'Economics' has been formed at Newark; it consists of a dozen persons, who meet an hour before the beginning of the lecture for the more careful study of the subject. Walker's 'Political Economy' has been made the textbook, and class work of a serious nature is being done. The course is a double one of twelve lectures.

One of the most recent publications on the subject of University Extension comes from the press of Gg. Freund, Leipzig, and is entitled 'Volkshochschulen und Universitäts-Ausdehnungs-Bewegung.' Ernst Shultze of Berlin is the author and Professor Eduard Reyer of Vienna writes the introduction. The book reviews the history of the movement from its inception at Cambridge in 1867 to its present development in Great Britain, the Continent, and America. Statistics are given of its present activity in all the countries where it has been established.

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Lectures—Winter, 1897.

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CENTRES IN PHILADELPHIA.

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES.
Afternoon Lectures (Special course) Association Hall, 15th and Chestnut, at 4.30.	Graham Wallas	The Story of the English Towns . .	Jan. 4, 11, 18, 25, Feb. 1, 8.
Afternoon Lectures (Special course) Association Hall, 15th and Chestnut, at 4.30.	Hilaire Belloc	Representative Frenchmen	Mar. 1, 8, 15, 22, 29, Apr. 5.
Association Local, 15th and Chestnut sts.	Graham Wallas	The History and Character of English Institutions	Jan. 5, 12, 19, 26, Feb. 2, 9.
Association Local, 15th and Chestnut sts.	Hilaire Belloc	The French Revolution	Feb. 23, Mar. 2, 9, 16, 23, 30.
Bainbridge Street	Henry W. Elson	Great Republic in its Youth	Jan. 15, 22, 29, Feb. 5, 12, 19.
Eighth and Bainbridge sts.	Graham Wallas	The Story of the English Towns . .	Jan. 7, 14, 21, 28, Feb. 4, 11.
Germantown	Graham Wallas	The History and Character of English Institutions	Jan. 8, 15, 22, 29, Feb. 5, 12.
Kensington	E. D. Warfield	Development of the United States . .	Jan. 29, Feb. 5, 12, 19, 26, Mar. 5.
Peirce School, 2 p.m. . . .	Thomas W. Surette, . .	Romantic and Dramatic Music . . .	Mar. 8, 15, 22, 29, Apr. 5, 12.
School of Industrial Art, Broad and Pine sts.	E. P. Cheyney	Central Europe in the Nineteenth Century	Jan. 21, 28, Feb. 4, 11, 18, 25.
South Philadelphia,	Albert H. Smyth	American Literature	Jan. 11, 18, 25, Feb. 1, 8, 15.
Broad and Federal sts.	Louis Bevier	Six American Poets	Feb. 8, 15, 22, Mar. 1, 8, 15.
West Park	Hilaire Belloc	The Crusades	Jan. 8, 15, 22, 29, Feb. 5, 12.
41st and Westminster ave.			
West Philadelphia,			
Young Friends' Association,			
140 North 15th st.			

CENTRES OUT OF PHILADELPHIA.

CENTRE.	LECTURER.	SUBJECT.	DATES OF LECTURES.
Altoona	Hilaire Belloc	The French Revolution	Jan. 16, 30, Feb. 13, 27, Mar. 13, 27.
Atlantic City	Albert H. Smyth	English Literature, from Shakespeare to Tennyson	Mar. 4, 11, 18, 25, Apr. 1, 8.
Baltimore, Md.	Graham Wallas	The History and Character of English Institutions	Jan. 9, 16, 23, 30, Feb. 6, 13.
Braddock	Henry W. Elson	Between the Two Wars	Mar. 2, 9, 16, 23, 30, Apr. 6.
Brooklyn Institute, 4 p.m.	Graham Wallas	The History and Character of English Institutions	Jan. 6, 13, 20, 27, Feb. 3, 10.
Brooklyn Institute, 4 p.m.	Hilaire Belloc	Representative Frenchmen	Feb. 26, Mar. 5, 12, 19, 26, Apr. 2.
Burlington, N. J.	Hilaire Belloc	The French Revolution	Jan. 9, 23, Feb. 6, 20, Mar. 6, 20.
Butler	John W. Perrin	France in the Nineteenth Century . .	Jan. 14, 28, Feb. 9, 25, Mar. 11, 25.
Camden, N. J.	Graham Wallas	The Story of the English Towns . . .	Jan. 11, 18, 25, Feb. 1, 8, 15.
Chester	Henry W. Elson	Between the Two Wars	Jan. 4, 11, 18, 25, Feb. 1, 8.
Elizabeth, N. J.	William Francis Magie .	Physics	Jan. 14, 21, 28, Feb. 4, 11, 18.
Elkton	Henry W. Elson	Between the Two Wars	Feb. 15, 22, Mar. 1, 8, 15, 22.
Franklin	Hilaire Belloc	The French Revolution	Jan. 12, 19, 26, Feb. 2, 9, 16.
Haddonfield, N. J.	E. P. Cheyney	Great Britain in the Nineteenth Century	Feb. 16, Mar. 2, 16, 30, Apr. 13, 27.
Harrisburg	Hilaire Belloc	The French Revolution	Jan. 14, 21, 28, Feb. 4, 11, 18.
Hazleton	E. D. Warfield	Age of Elizabeth	Jan. 20, Feb. 3, 17, Mar. 3, 17, 31.
Indiana	Hilaire Belloc	The French Revolution	Jan. 13, 20, 27, Feb. 3, 10, 17.
Latrobe	John W. Perrin	France in the Nineteenth Century . .	Feb. 4, 18, Mar. 4, 18, Apr. 1, 15.
Lebanon	Dana C. Munro	The Crusades	Feb. 18, 25, Mar. 4, 11, 18, 25.
Millville, N. J.	Clarence G. Child . . .	Literature of the Seventeenth Century	Jan. 8, 15, 22, 29, Feb. 5, 12.
Moorestown, N. J.	Hilaire Belloc	The French Revolution	Feb. 22, Mar. 1, 8, 15, 22, 29.
Newark, N. J.	Edward T. Devine . . .	Economics	Feb. 8, 15, Mar. 1, 8, 15, 22.
Newark, N. J.	Edward T. Devine . . .	Economics	Mar. 29, Apr. 5, 12, 19, 26, May 3.
New York	Joseph French Johnson	The Principles of Money Applied to Current Problems	Jan. 7, 14, 21, 28, Feb. 4.
New York	Thomas W. Surette . . .	The Development of Music	Feb. 17, 24, Mar. 3, 10, 17, 24.
New York	Henry W. Elson	The Great Republic in its Youth . . .	Jan. 6, 13, 20, 27, Feb. 3, 10.
Ogontz	Hilaire Belloc	The Crusades	Feb. 24, Mar. 3, 10, 17, 24, 31.
Orange, N. J.	Hilaire Belloc	The French Revolution	Feb. 26, Mar. 5, 12, 19, 26, Apr. 2.
Paterson, N. J.	Thomas W. Surette . . .	Romantic and Dramatic Music . . .	Feb. 18, 25, Mar. 4, 11, 18, 25.
Pittsburgh	Hilaire Belloc	The French Revolution	Jan. 11, 18, 25, Feb. 1, 8, 15.
Pittsburgh	Henry W. Elson	Between the Two Wars	Feb. 24, Mar. 3, 10, 17, 24, 31.
Pottstown	Angelo Heilprin	Geography	Feb. 26, Feb. 2, 9, Mar. 2, 9, 16.
Riverton, N. J.	Henry W. Elson	The Great Republic in its Youth . . .	Jan. 7, 14, 21, 28, Feb. 4, 11.
Salem, N. J.	Albert H. Smyth	English Literature	Jan. 12, 26, Feb. 9, 23, Mar. 9, 23.
Smyrna, Del.	Henry W. Elson	Great Republic in its Youth	Feb. 25, Mar. 11, 25, Apr. 8, 22, 29.
Stoneham, Mass.	J. H. Pillsbury	Evenings in Geology	Jan. 13, 20, 27, Feb. 3, 10, 17.
Wilmington, Del.	Hilaire Belloc	The French Revolution	Feb. 25, Mar. 4, 11, 18, 25, Apr. 1.

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